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Arnold's School Classics.

THE MEDEA

OF

EURIPIDES,

WITH ENGLISH NOTES:

FROM THE

GERMAN OF WITZSCHEL.

EDITED BY THE LATE REV.

THOMAS KERCHEVER ARNOLD, M.A.

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PREFACE.

THE Notes are from the German edition of Augustus Witzschel, as translated by the Rev. A. R. Webster, of Bradninch.

When the same lines are repeated in different places, as is the case unusually often in this Play, they are distinguished by brackets where the editor considers them interpolations, but left unbracketed in what appears to be their proper place.

ERRATA.

Page 18, line 11, *for* *ἱξαισασα* *read* *ἱξανσασα*

— 42, — 3 from bottom, *for* *doloris* *read* *dolori*

ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

- Εἴθ' ὦφελ' Ἀργοῦς μὴ διαπτᾶσθαι σκάφος
Κόλχων ἐς αἶαν κυανέας Συμπληγάδας,
μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
4 τμηθεῖσα πεύκη, μηδ' ἐρετμῶσαι χέρας
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος
Πελίᾳ μετῆλθον. οὐ γὰρ ἂν δέσποιν' ἐμὴ
Μήδεια πύργους γῆς ἐπλευσ' Ἰωλκίας,
8 ἔρωτι θυμὸν ἐκπλαγεῖς Ἰάσονας,
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
πατέρα κατῴκει τήνδε γῆν Κορινθίαν
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
12 φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα,
αὐτὴ τε πάντα συμφέρουσ' Ἰάσωνι,
ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ
16 νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
προδοὺς γὰρ αὐτοῦ τέκνα δεσπότην τ' ἐμὴν
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,
γῆμας Κρέοντος παῖδ', δς αἰσυνμῇ χθονός.
20 Μήδεια δ' ἡ δύστηνος ἡτιμασμένη
βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται
αἴας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.
24 κεῖται δ' ἄσιτος, σῶμ' ὑφέϊσ' ἀλγηδόσι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,
ἐπεὶ πρὸς ἀνδρὸς ᾔσθητ' ἡδίκημένη,
οὔτ' ὅμμ' ἐπαίρουσ' οὔτ' ἀπαλλάσσουσα γῆς
28 πρόσσωπον· ὥς δὲ πέτρος ἡ θαλάσσιος
κλύδων ἀκούει νουθετουμένη φίλων·

B

- 30 ἦν μή ποτε στρέψασα πάλλευκον δέρην
 αὐτῇ πρὸς αὐτὴν πατέρ' ἀποιμῶζ' φίλον·
 32 καὶ γαῖαν οἴκους θ', οὓς προδοῦς' ἀφίκετο
 μετ' ἀνδρὸς ὅς σφε νῦν ἀτιμάσας ἔχει.
 ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὑπο
 οἶον πατρώας μὴ ἀπολείπεισθαι χθονός.
 36 στυγεῖ δὲ παῖδας οὐδ' ὀρώσ' εὐφραίνεται.
 δέδοικα δ' αὐτὴν μή τι βουλεύσῃ νέον·
 βαρεῖα γὰρ φρήν, οὐδ' ἀνέξεται κακῶς
 πάσχουσ'. ἐγὼ δα τήνδε, δειμαίνω τέ νιν
 40 μὴ θηκτὸν ὥσθ' φάσγανον δι' ἥπατος,
 [σιγῇ δόμους εἰσβάσ', ἔν' ἔστρωται λέχος,]
 ἣ καὶ τύραννον τόν τε γήμαντα κτάνη,
 κᾶπειτα μείζω συμφορὰν λάβῃ τινά·
 44 δεινὴ γάρ· οὔτοι ῥαδίως γε συμβαλὼν
 ἔχθραν τις αὐτῇ καλλίνικον οἴσεται.
 ἀλλ' οἶδε παῖδες ἐκ τρόχων πεπαυμένοι
 στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι
 48 κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.

ΠΑΙΔΑΓΩΓΟΣ.

- παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,
 τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν
 ἔστηκας, αὐτὴ θρεομένη σαντῇ κακά ;
 52 πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει ;
 ΤΡΟ. τέκνων ὁπαδὲ πρέσβυ τῶν Ἰάσονος,
 χρηστοῖσι δούλοις συμφορὰ τὰ δεσποτῶν
 κακῶς πιτνόντα καὶ φρενῶν ἀνθάπτεται.
 56 ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνης,
 ὥσθ' ἱμερός μ' ὑπῆλθε γῇ τε κούρανῳ
 λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.
 ΠΑΙ. οὐπὼ γὰρ ἡ τάλαινα παύεται γόων ;
 60 ΤΡΟ. Ζηλῶ σ' ἐν ἀρχῇ πῆμα κούδέπω μεσοῖ.
 ΠΑΙ. ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε·
 ὥς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
 ΤΡΟ. τί δ' ἔστιν, ὦ γεραῖε ; μὴ φθόνει φράσαι.
 64 ΠΑΙ. οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρη-
 μένα.
 ΤΡΟ. μή, πρὸς γενείου, κρύπτε σύνδουλον
 σέθεν·

66 σιγὴν γάρ, εἰ χρή, τῶνδε θήσομαι πέρι.

ΠΑΙ. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,

68 πεσσοὺς προσελθών, ἐνθα δὴ παλαίτατοι

θάσσοι, σεμνὸν ἄμφι Πειρήνης ὕδωρ,

ὡς τούσδε παῖδας γῆς ἑλᾶν Κορινθίας

σὺν μητρὶ μέλλοι τῆσδε κοίρανος χθονὸς

72 Κρέων. ὁ μέντοι μῦθος εἰ σαφὴς ὄδε

οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε.

ΤΡΟ. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται

πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;

76 ΠΑΙ. παλαιὰ καινῶν λείπεται κηδευμάτων,

κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος.

ΤΡΟ. ἀπωλύμεσθ' ἄρ', εἰ κακὸν προσοίσομεν

νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι.

80 ΠΑΙ. ἀτὰρ σύ γ', οὐ γὰρ καιρὸς εἰδέναι τόδε

δέσποιναν, ἡσύχαζε καὶ σίγα λόγον.

ΤΡΟ. ὦ τέκν', ἀκούεθ' ὅλος εἰς ὑμᾶς πατήρ;

ὄλοιτο μὲν μή· δεσπύτης γάρ ἐστ' ἐμός·

84 ἀτὰρ κακός γ' ὦν εἰς φίλους ἀλίσκεται.

ΠΑΙ. τίς δ' οὐχὶ θνητῶν; ἄρτι γινώσκεις

τόδε,

ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,

οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,

88 εἰ τούσδε γ' εὐνῆς οὖνεκ' οὐ στέργει πατήρ.

ΤΡΟ. ἴτ', εὖ γὰρ ἔσται, δωμάτων ἔσω, τέκνα.

σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε,

καὶ μὴ πέλαζε μητρὶ δυσθυμουμένην.

92 ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην

τοῖσδ', ὡς τι δρασείουσιν· οὐδὲ παύσεται

χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τινα.

ἐχθροὺς γε μέντοι, μὴ φίλους, δράσειέ τι.

ΜΗΔΕΙΑ.

96 ἰώ,

δύστανος ἐγὼ μελέα τε πόνων,

ἰώ μοι μοι, πῶς ἂν ὀλοίμαν;

ΤΡΟ. τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ

κινεῖ κραδίαν, κινεῖ δὲ χόλον.

100 σπεύσατε θάσσον δώματος εἴσω,

καὶ μὴ πελάσῃτ' ὄμματος ἐγγύς,

- 102 μηδὲ προσέλθῃτ', ἀλλὰ φυλάσσεσθ'
 ἄγριον ἦθος στυγεράν τε φύσιν
 104 φρενὸς αὐθαδούς.
 ἴτε νῦν χωρεῖθ' ὡς τάχος εἴσω.
 δῆλον δ' ἀρχῆς ἐξαιρόμενον
 νέφος οἰμωγῆς ὡς τάχ' ἀνῆξει
 108 μείζονι θυμῷ· τί ποτ' ἐργάσεται
 μεγαλόσπλαγχνος, δυσκατάπαυστος
 ψυχὴ δηχθεῖσα κακοῖσιν;
 ΜΗΔ. αἰαῖ αἰαῖ.
 ἔπαθον τλάμων ἔπαθον μεγάλων
 112 ἄξι' ὀδυρμῶν· ὦ κατάρατοι
 παῖδες ὀλοίσθε στυγερᾶς ματρὸς
 σὺν πατρί, καὶ πᾶς δόμος ἑρῶι.
 ΤΡΟ. ἰὼ μοί μοι. ἰὼ τλήμων.
 116 τί δέ σοι παῖδες πατρὸς ἀμπλακίας
 μετέχουσι; τί τοῦσδ' ἔχθεις; οἶμοι,
 τέκνα, μή τι πάθοιθ'· ὡς ὑπεραλγῶ.
 δεινὰ τυράννων λήματα, καὶ πως
 120 ὀλίγ' ἀρχόμενοι πολλὰ κρατοῦντες
 χαλεπῶς ὀργὰς μεταβάλλουσιν.
 τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν
 κρεῖσσον· ἔμοιγ' οὖν, εἰ μὴ μεγάλως,
 124 ὀχυρῶς γ' εἴη καταγερᾶσκειν.
 τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
 τοῦνομα νικᾷ, χρῆσθαί τε μακρῷ
 λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
 128 οὐδένα καιρὸν δύναται θνητοῖς·
 μείζους δ' ἄτας, ὅταν ὀργισθῇ
 δαίμων, οἴκῳς ἀπέδωκεν.

ΧΟΡΟΣ.

- ἔκλυον φωνάν, ἔκλυον δὲ βοᾶν
 132 τᾶς δυστάνου
 Κολχίδος, οὐδέ πω ἥπιος· ἀλλ', ὦ γεραιά,
 λέξον· ἐπ' ἀμφιπύλον γὰρ ἔσω μελᾶθρου
 136 βοᾶν ἔκλυον·
 οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος,
 ἐπεὶ μοι φίλον κέκρανται.
 ΤΡΟ. οὐκ εἰσὶ δόμοι· φρουῖδα τὰδ' ἦδη.

140 τὸν μὲν γὰρ ἔχει λέκτρα τυράννων,
ἢ δ' ἐν θαλάμοις τάκει βιοτὰν
δέσποινα, φίλων οὐδενὸς οὐδὲν
παραθαλπομένα φρένα μύθοις.

ΜΗΔ. αἰαῖ·

144 διὰ μου κεφαλᾶς φλόξ οὐρανία
βαίῃ· τί δέ μοι ζῆν ἔτι κέρδος;
φεῦ φεῦ· θανάτῳ καταλυσάιμαν
βιοτὰν στυγεράν προλιπούσα.

ΧΟΡ. αἶες, ὦ Ζεῦ καὶ γὰ καὶ φῶς,

148 ἱαχὰν οἶαν ἅ δύστανος (στροφή.)

μέλπει νύμφα;

τί σοί ποτε τῆς ἀπλάστου

κοίτας ἔρος, ὦ ματαία,

152 σπεύσει θανάτου τελευτάν;

μηδὲν τόδε λίσσου.

εἰ δέ σὸς πόσις

καινὰ λέχη σεβίζει,

156 κείνῳ τόδε μὴ χαράσσου·

Ζεὺς σοι τόδε συνδικήσει. μὴ λίαν

τάκου δυρομένα σὸν εὐνέταν.

160 ΜΗΔ. ὦ μεγάλα Θέμι καὶ πότνι' Ἄρτεμι,

λεύσσεθ' ἅ πάσχω, μεγάλοις ὄρκοις

ἐνδησαμένα τὸν κατάρατον

πόσιν; ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ'

164 αὐτοῖς μελάθροισι διακναιομένους,

οἳ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.

ὦ πάτερ, ὦ πόλις, ὦν ἀπενασθην

αἰσχυρῶς, τὸν ἐμὸν κτείνασα κάσιν.

168 ΤΡΟ. κλύεθ' οἷα λέγει κάπιβοᾶται

Θέμιν εὐκταίαν Ζηῆνά θ', ὃς ὄρκων

θνατοῖς ταμίας νενόμισται;

οὐκ ἔστιν ὅπως ἐν τινι μικρῷ

172 δέσποινα χόλον καταπαύσει.

ΧΟΡ. πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν (ἀντι-
ἐλθοι, μύθων τ' αὐδαθέντων στροφή.)

δέξαιτ' ὁμφάν,

176 εἴ πως βαρύθυμον ὄργαν

καὶ λῆμα φρενῶν μεθείη.

μήτοι τό γ' ἐμὸν πρόθυμον

- 179 φίλοισιν ἀπέστω.
 180 ἀλλὰ βᾶσά νιν
 δεῦρο πόρευσον οἴκων
 ἕξω, φίλα καὶ τὰδ' αὖδα·
 σπεῦσον, πρίν τι κακῶσαι τοὺς ἔσω·
 πένθος γὰρ μεγάλως τόδ' ὀρμᾶται.
 184 ΤΡΟ. δράσω τὰδ'· ἀτὰρ φόβος εἰ πείσω
 δέσποιναν ἐμάν·
 μόχθου δὲ χάριν τήνδ' ἐπιδώσω.
 καίτοι τοκάδος δέργμα λεαίνης
 188 ἀποταυροῦται δμωσίην, ὅταν τις
 μῦθον προφέρων πέλας ὀρμαθῇ.
 σκαιοὺς δὲ λέγων κούδέν τι σοφοῦς
 τοὺς πρόσθε βροτοὺς οὐκ ἂν ἀμάρτοις,
 192 οὔτινες ὕμνους ἐπὶ μὲν θαλαίαις
 ἐπὶ τ' εἰλαπίναις καὶ παρὰ δείπνοις
 εὔροντο, βίου τερπνὰς ἀκοάς·
 στυγίους δὲ βροτῶν οὐδεὶς λύπας
 196 εὔρετο μούσῃ καὶ πολυχόρδοις
 ᾠδαῖς παύειν, ἐξ ὧν θάνατοι
 δειναί τε τύχαι σφάλλουσι δόμους.
 καίτοι τάδε μὲν κέρδος ἀκείσθαι
 200 μολπαῖσι βροτούς· ἵνα δ' εὔδειπνοι
 δαῖτες, τί μάτην τείνουσι βουάν·
 τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
 δαιτὸς πλήρωμα βροτοῖσιν.
 204 ΧΟΡ. ἰαχὰν αἶον πολύστονον γόων,
 λιγυρὰ δ' ἄχρα μογερὰ βοᾷ (ἐπ' ᾠδός.)
 τὸν ἐν λέχει προδόταν κακόννυμφον·
 θεοκλυτεῖ δ' ἄδικα παθοῦσα
 208 τὰν Ζηνὸς ὀρκίαν θέμιν,
 ἃ νιν ἔβασεν
 Ἑλλάδ' ἐς ἀντίπορον
 δι' ἅλα νύχιον ἐφ' ἄλμυρὰν
 212 πόντου κλῆδ' ἀπέραντον.
 ΜΗΔ. Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων,
 μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν
 216 σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἅπο,
 τοὺς δ' ἐν θυραίοις, οἱ δ' ἀφ' ἡσύχου ποδὸς
 δύσκειαν ἐκτήσαντο καὶ ῥαθυμίαν.

- 219 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν,
 220 ὅστις πρὶν ἀνδρὸς σπλάγχχνον ἐκαθεῖν σαφῶς
 στυγεῖ δεδορκώς, οὐδὲν ἡδίκημένος.
 χρή δὲ ξένον μὲν κάρτα προσχωρεῖν πύλει·
 οὐδ' ἀστὸν ἦνεσ' ὅστις αὐθάδης γεγώς
 224 πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο.
 ἔμοι δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε
 ψυχὴν διέφθαρκ'· οἶχομαι δὲ καὶ βίου
 χάριν μεθεῖσα κατθανεῖν χερῶ, φίλαι.
 228 ἐν ᾗ γὰρ ἦν μοι πάντα γινώσκειν καλῶς,
 κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις.
 πάντων δ', ὅσ' ἔστ' ἔμψυχα καὶ γνώμην ἔχει,
 γυναικῆς ἐσμεν ἀθλιώτατον φυτόν·
 232 ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
 πόσιν πρίασθαι δεσπύτην τε σώματος
 λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν·
 κὰν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν
 236 ἢ χρηστόν. οὐ γὰρ εὐκλεεῖς ἀπαλλαγῇ
 γυναιξίν, οὐδ' οἷόν τ' ἀνήνασθαι πόσιν.
 ἐς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν,
 240 ὅτῳ μάλιστα χρήσεται συνευνέτη.
 κὰν μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ
 πόσις ξυνοικῇ, μὴ βία φέρων ζυγόν,
 ζηλωτὸς αἰών· εἰ δὲ μή, θανεῖν χρεῶν.
 244 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθηται ξυνών,
 ἔξω μολὼν ἔπαυσε καρδίαν ἄσης,
 ἢ πρὸς φίλον τιν' ἢ πρὸς ἡλικας τραπεῖς·
 ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
 248 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
 ζῶμεν κατ' οἴκους, οἳ δὲ μάρνανται δορί,
 κακῶς φρονοῦντες· ὡς τρεῖς ἂν παρ' ἀσπίδα
 στῆναι θέλοιμ' ἂν μᾶλλον ἢ τεκεῖν ἄπαξ.
 252 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ καμ' ἦκει λόγος·
 σοὶ μὲν πόλις θ' ἦδ' ἐστὶ καὶ πατὴρ δόμοι
 βίου τ' ὄνησις καὶ φίλων συνουσία,
 ἐγὼ δ' ἔρημος, ἄπολις οὐσ' ὑβρίζομαι
 256 πρὸς ἀνδρός, ἐκ γῆς βαρβάρου λελησμένη,
 οὐ μητέρ', οὐκ ἀδελφόν, οὐχὶ συγγενῇ
 μεθορμίσασθαι τῇσδ' ἔχουσα συμφορᾶς.

- 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι,
 260 ἦν μοι πόρος τις μηχανή τ' ἐξευρεθῇ,
 πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν
 τὸν δόντα τ' αὐτῷ θυγατέρ' ἦν τ' ἐγῆματο,
 σιγᾶν. γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα,
 264 κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν·
 ὅταν δ' ἐς εὐνὴν ἡδικομένη κυρῇ,
 οὐκ ἔστιν ἄλλη φρὴν μαιφονωτέρα.
 ΧΟΡ. δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν,
 268 Μήδεια. πενθεῖν δ' οὐ σε θαυμάζω τύχας.
 ὁρῶ δὲ καὶ Κρέοντα, τῆσδ' ἀνακτα γῆς,
 στείχοντα, καινῶν ἄγγελον βουλευμάτων.

ΚΡΕΩΝ.

- σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,
 272 Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν
 φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα,
 καὶ μή τι μέλλειν· ὥς ἐγὼ βραβεὺς λόγου
 τοῦδ' εἰμί, κούκ ἄπειμι πρὸς δόμους πάλιν,
 276 πρὶν ἂν σε γαίης τερμόνων ἔξω βάλω.
 ΜΗΔ. αἰαῖ· πανώλης ἡ τάλαιν' ἀπόλλυμαι.
 ἐχθροὶ γὰρ ἐξῴσι πάντα δὴ κάλων,
 κούκ ἔστιν ἄτης εὐπρόσοιστος ἐκβασίς.
 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως,
 τίνος μ' ἕκατι γῆς ἀποστέλλεις, Κρέον.
 ΚΡΕ. δέδοικά σ', οὐδὲν δεῖ παραμπέχειν
 λόγους,
 μή μοί τι δράσης παῖδ' ἀνήκεστον κακόν.
 284 συμβάλλεται δὲ πολλὰ τοῦδε δείματος·
 συφὴ πέφυκας καὶ κακῶν πολλῶν ἴδρις,
 λυπεῖ δὲ λέκτρων ἀνδρὸς ἐστερημένη.
 κλύω δ' ἀπειλεῖν σ', ὥς ἀπαγγέλλουσί μοι,
 288 τὸν δόντα καὶ γήμαντα καὶ γαμουμένην
 δράσειν τι· ταῦτ' οὖν πρὶν παθεῖν φυλάξομαι.
 κρεῖσσον δέ μοι νῦν πρὸς σ' ἀπέχθεσθαι, γύναι,
 ἢ μαλθακισθένθ' ὕστερον μέγα στένειν.
 292 ΜΗΔ. φεῦ φεῦ·
 οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
 ἐβλάψε δόξα μεγάλα τ' εἵργασται κακά.
 χρὴ δ' οὐποθ' ὅστις ὑρτίφρων πέφυκ' ἀνὴρ

- 295 παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς·
 296 χωρὶς γὰρ ἄλλης ἥς ἔχουσιν ἀργίας
 φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.
 σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ
 δόξεις ἀχρεῖος κοῦ σοφὸς πεφυκέναι·
 300 τῶν δ' αὖ δοκούντων εἶδέναι τι ποικίλον
 κρείσσων νομισθεὶς λυπρὸς ἐν πόλει φανεί.
 ἐγὼ δὲ καὺτῇ τῇσδε κοινωνῶ τύχης.
 σοφῇ γὰρ οὕσα, τοῖς μὲν εἰμ' ἐπίφθονος,
 304 [τοῖς δ' ἡσυχαιά, τοῖς δὲ θατέρου τρόπου]
 τοῖς δ' αὖ προσάντης. εἰμὶ δ' οὐκ ἄγαν σοφῇ.
 σὺ δ' αὖ φοβεῖ με μὴ τι πλημμελὲς πάθης.
 οὐχ ὧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,
 308 ὥστ' ἐς τυράννους ἄνδρας ἐξαμαρτάνειν.
 σὺ γὰρ τί μ' ἠδίκηκας; ἐξέδου κόρην
 ὅτῳ σε θυμὸς ἤγεν. ἀλλ' ἐμὸν πόσιν
 μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
 312 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν.
 νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα
 ἑᾶτέ μ' οἰκεῖν· καὶ γὰρ ἠδικημένοι
 σιγησόμεσθα, κρείσσωνων νικώμενοι.
 316 ΚΡΕ. λέγεις ἀκοῦσαι μαλθακ', ἀλλ' εἴσω
 φρενῶν
 ὀρρώδία μοι μὴ τι βουλευσῇς κακόν,
 τοσῶδε δ' ἥσσον ἢ πάρος πέποιθά σοι·
 γυνὴ γὰρ ὀξύθυμος, ὥς δ' αὐτῶς ἀνὴρ,
 320 ῥάων φυλάσσειν ἢ σιωπηλὸς σοφός.
 ἀλλ' ἔξιθ' ὥς τάχιστα, μὴ λόγους λέγε·
 ὥς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην ὅπως
 μενεῖς παρ' ἡμῖν, οὕσα δυσμενῆς ἐμοί.
 324 ΜΗΔ. μή, πρὸς σε γονάτων τῆς τε νεογά-
 μου κόρης.
 ΚΡΕ. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις
 ποτέ.
 ΜΗΔ. ἀλλ' ἐξελθ' με κοῦδὲν αἰδέσει λιτὰς;
 ΚΡΕ. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους
 ἐμούς.
 328 ΜΗΔ. ὦ πατρίς, ὥς σου κάρτα νῦν μνεῖαν ἔχω.
 ΚΡΕ. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πό-
 λης.

- 330 ΜΗΔ. φεῦ φεῦ· βροτοῖς ἔρωτες ὥς κακὸν μέγα.
 ΚΡΕ. ὅπως ἄν, οἶμαι, καὶ παραστῶσιν τύχαι.
- 332 ΜΗΔ. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος κα-
 κῶν.
 ΚΡΕ. ἔρπ', ὦ ματαία, καὶ μ' ἀπάλλαξον πό-
 νων.
- ΜΗΔ. πονοῦμεν ἡμεῖς κοῦ πόνων κεχρήμεθα.
 ΚΡΕ. τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βίᾱ.
- 336 ΜΗΔ. μὴ δῆτα τοῦτό γ', ἀλλὰ σ' αἰτοῦμαι,
 Κρέον.
 ΚΡΕ. ὄχλον παρέξεις, ὥς ἔοικας, ὦ γύναι.
 ΜΗΔ. φευξοῦμεθ' οὐ τοῦθ' ἰκέτευσα σοῦ
 τυχεῖν.
 ΚΡΕ. τί δ' αὖ βιάζει κοῦκ ἀπαλλάσσει
 χθονός;
- 340 ΜΗΔ. μίαν με μέιναι τήνδ' ἔασον ἡμέραν
 καὶ ξυμπερᾶναι φροντίδ' ἣ φευξοῦμεθα,
 παισὶν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ
 οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.
- 344 οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατὴρ
 πέφυκας· εἰκὸς δ' ἐστὶν εὐνοίαν σ' ἔχειν.
 τοῦμοῦ γὰρ οὐ μοι φροντίς, εἰ φευξοῦμεθα,
 κείνους δὲ κλαίω συμφορᾷ κεχρημένους.
- 348 ΚΡΕ. ἥκιστα τοῦμόν λῆμ' ἔφυ τυραννικόν,
 αἰδοῦμενος δὲ πολλὰ δὴ διέφθορα·
 καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι,
 ὁμῶς δὲ τεύξει τοῦδε· προὔννεπώ δέ σοι,
- 352 εἴ σ' ἡ ἑπιούσα λαμπὰς ὀψεται θεοῦ
 καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονός,
 θανεῖ· λέλεκται μῦθος ἀψευδὴς ὀδὲ.
 νῦν δ', εἰ μένειν δεῖ, μίμν' ἐφ' ἡμέραν μίαν·
- 356 οὐ γάρ τι δράσεις δεινὸν ὦν φόβος μ' ἔχει.
 ΧΟΡ. δύστανε γύναι,
 φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.
 ποῖ ποτε τρέψει; τίνα προξενίαν,
 360 ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν
 ἐξευρήσεις;
 ὥς εἰς ἀπορόν σε κλύδωνα θεός,
 Μήδεια, κακῶν ἐπόρευσεν.
- 364 ΜΗΔ. κακῶς πέπρακται πανταχῇ· τίς ἀντερεῖ;

- 365 ἄλλ' οὔτι ταῦτη ταῦτα, μὴ δοκεῖτέ πω.
 ἔτ' εἰς' ἀγῶνες τοῖς νεωστὶ νυμφίοις;
 καὶ τοῖσι κηδεύουσιν οὐ σμικροὶ πόνοι.
 368 δοκεῖς γὰρ ἂν με τόνδε θωπεῦσαί ποτ' ἂν,
 εἰ μὴ τι κερδαίνουσιν ἢ τεχνωμένην;
 οὐδ' ἂν προσεῖπον οὐδ' ἂν ἠψάμην χεροῖν.
 ὃ δ' εἰς τοσοῦτον μωρίας ἀφίκετο
 372 ὥστ', ἐξὸν αὐτῷ τὰμ' ἐλεῖν βουλευόμενα
 γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
 μέιναι μ', ἐν ᾗ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς
 θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν.
 376 πολλὰς δ' ἔχουσα θανάσιμους αὐτοῖς ὁδοὺς,
 οὐκ οἶδ' ὅποια πρῶτον ἐγχειρῶ, φίλαι,
 πότερον ὑφάψω δῶμα νυμφικὸν πυρί,
 ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος,
 380 σιγῇ δόμους εἰσβᾶσ' ἴν' ἔστρωται λέχος.
 ἄλλ' ἔν τί μοι πρόσσαντες· εἰ ληφθήσομαι
 δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
 θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
 384 κράτιστα τὴν εὐθείαν, ᾗ πεφύκαμεν
 σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν.
 εἶεν·
 καὶ δὴ τεθναῖσι· τίς με δέξεται πόλις;
 τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
 388 ξένος παρὰσχὼν ῥύσεται τοῦμὸν δέμας;
 οὐκ ἔστι. μέινασ' οὖν ἔτι σμικρὸν χρόνον,
 ἣν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῇ,
 δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον·
 392 ἣν δ' ἐξελαύνῃ ξυμφορὰ μ' ἀμήχανος,
 αὐτῇ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν,
 κτενῶ σφε τόλμης δ' εἶμι πρὸς τὸ καρτερόν.
 οὐ γὰρ μὰ τὴν δέσποιναν ἣν ἐγὼ σέβω
 396 μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην,
 Ἐκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς,
 χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ.
 πικροὺς δ' ἐγὼ σφι καὶ λυγροὺς θήσω γάμους,
 400 πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός.
 ἄλλ' εἰα' φείδου μηδὲν ὧν ἐπίστασαι,
 Μήδειαι, βουλευούσα καὶ τεχνωμένη·
 ἔρπ' εἰς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας.

- 404 ὀρᾷς α πάσχεις ; οὐ γέλωτα δεῖ σ' ὀφλεῖν
τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις,
γεγῶσαν ἰσθλοῦ πατρὸς Ἑλλίου τ' ἀπο.
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
408 γυναῖκες εἰς μὲν ἰσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.

ΧΟΡ. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί,
(στροφὴ α').

- 412 καὶ δίκαια καὶ πάντα πάλιν στρέφεται.
ἀνδράσι μὲν δόλια βουλαί, θεῶν δ'
οὐκέτι πίστις ἄραρε.
416 τὰν δ' ἐμὰν εὐκλειαν ἔχειν βιοτὰν
στρέφουσι φᾶμαι·
ἔρχεται τιμὰ γυναικεῖω γένει·
420 οὐκέτι δυσκέλαδος φάμα γυναῖκας ἔξει.
μοῦσαι δὲ παλαιγενέων λήξουσ' αἰοιδᾶν (ἀντι-
τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν. στροφὴ α').
424 οὐ γὰρ ἐν ἀμετέρῃ γνώμῃ λύρας
ᾠπασε θέσπιν αἰοιδᾶν
Φοῖβος, ἀγῆτωρ μελέων· ἐπεὶ ἀντ-
άχῃσ' ἂν ὕμνον
428 ἀρσένων γέννα· μακρὸς δ' αἰὼν ἔχει
πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μοῖραν εἰπεῖν.
432 σὺ δ' ἐκ μὲν οἴκων πατρῶων ἐπλευσας
(στροφὴ β').
μαίνομένα κραδίᾳ, διδύμας ὀρίσασα πόντου
πέτραι· ἐπὶ δὲ ξένα
436 ναίεις χθονί, τὰς ἀνάνδρου
κοίτας ὀλέσασα λέκτρον
τάλαινα, φυγὰς δὲ χώρας
ἄτιμος ἐλαύνει.
βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδῶς
(ἀντιστροφὴ β').
440 Ἑλλάδι τᾷ μεγάλῃ μένει, αἰθερία δ' ἀνέπτα.
σοὶ δ' οὔτε πατρὸς δόμοι,
δύστανε, μεθορμίσασθαι
444 μόχθων πάρα, σῶν δὲ λέκτρων
ἄλλα βασιλεία κρείστων
δόμοισιν ἐπέστα.

ΙΑΣΩΝ.

- 446 οὐ νῦν κατεῖδον πρῶτον ἀλλὰ πολλάκις
 τραχεῖαν ὀργὴν ὡς ἀμήχανον κακόν.
 448 σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,
 κούφως φερούσῃ κρεισσόνων βουλευόμενα,
 λόγων ματαίων οὔνεκ' ἐκπεσεῖ χθονός.
 κάμοι μὲν οὐδὲν πρᾶγμα, μὴ παύσῃ ποτὲ
 452 λέγουσ' Ἰάσων ὡς κάκιστός ἐστ' ἀνὴρ·
 ἃ δ' ἐς τυράννους ἐστί σοι λελεγμένα,
 πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.
 κἀγὼ μὲν αἰὲ βασιλέων θυμουμένων
 456 ὀργὰς ἀφήρουν, καὶ σ' ἐβουλόμην μένειν·
 σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' αἰὲ
 κακῶς τυράννουσ'· τοιγὰρ ἐκπεσεῖ χθονός.
 ὅμως δὲ καὶ τῶνδ' οὐκ ἀπειρηκῶς φίλοις
 460 ἦκω, τὸ σὸν γε προσκοπούμενος, γύναι,
 ὡς μὴτ' ἀχρήμων σὺν τέκνοισιν ἐκπέσῃς
 μὴτ' ἐνδεής του. πόλλ' ἐφέλκεται φυγῇ
 κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγείς,
 464 οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε.
 ΜΗΔ. ὦ παγκάκιστε, τοῦτο γὰρ σ' εἰπεῖν ἔχω,
 γλώσση μέγιστον εἰς ἀνανδρίαν κακόν,
 ἦλθες πρὸς ἡμᾶς. ἦλθες, ἔχθιστος γεγώς ;
 468 [θεοῖς τε κάμοι παντί τ' ἀνθρώπων γένει ;]
 οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία,
 φίλους κακῶς δράσαντ' ἐναντίον βλέπειν,
 ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νύσων
 472 πασῶν, ἀναίδει'· εὖ δ' ἐποίησας μολών.
 ἐγὼ τε γὰρ λέξασα κουφισθήσομαι
 ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.
 ἐκ τῶν δὲ πρῶτων πρῶτον ἄρξομαι λέγειν.
 476 ἔσωσά σ', ὡς ἴσασιν Ἕλλήνων ὅσοι
 ταῦτόν συνεισέβησαν Ἀργῶν σκάφος,
 πεμφθέντα ταύρων πυρπνύων ἐπιστάτην
 ζεύγλαισι, καὶ σπεροῦντα θανάσιμον γύνῃ·
 480 δράκοντα δ', ἧς πάγχρυσον ἀμφέπων δέρας
 σπείραις ἔσωζε πολυπλόκοις αὔπνος ὢν,
 κτείνασ' ἀνέσχον σοὶ φάος σωτήριον.
 αὐτὴ δὲ πατέρα καὶ δόμους προδοῦσ' ἐμοῦς

- 484 τὴν Πηλιῶτιν εἰς Ἴωλκὸν ἰκόμεν
 σὺν σοι, πρόθυμος μᾶλλον ἢ σοφώτερα,
 Περίαν τ' ἀπέκτειν', ὥσπερ ἁλγιστον θανεῖν,
 παίδων ὑπ' αὐτοῦ, πάντα δ' ἐξέilon φόβον.
 488 καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν
 προὔδωκας ἡμᾶς, καινὰ δ' ἐκθήσω λέχη,
 παίδων γεγῶτων· εἰ γὰρ ᾗσθ' ἅπαις ἔτι,
 σύγγνωστ' ἂν ᾗν σοι τοῦδ' ἐρασθῆναι λέχους.
 492 ὄρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν
 εἰ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι,
 ἢ καινὰ κείσθαι θέσμ' ἐν ἀνθρώποις τὰ νῦν,
 ἐπεὶ σύννοισθά γ' εἰς ἔμ' οὐκ εὖορκος ὢν.
 496 φεῦ δεξιὰ χεῖρ, ἥς σὺ πόλλ' ἐλαμβάνου,
 καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα
 κακοῦ πρὸς ἀνδρός, ἐλπίδων δ' ἡμάρτομεν.
 ἄγ', ὡς φίλῃ γὰρ ὄντι σοι κοινώσομαι,
 500 δοκοῦσα μή τι πρὸς γε σοῦ πράξειν καλῶς,
 ὁμως δ' ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ.
 νῦν ποῖ τράπωμαι; πότερα πρὸς πατρὸς δόμους,
 οὗς σοὶ προδοῦσα καὶ πάτραν ἀφικόμεν;
 504 ἢ πρὸς ταλαίνας Πελιάδας; καλῶς γ' ἂν οὖν
 δέξαιντό μ' οἴκοις ὦν πατέρα κατέκτανον.
 ἔχει γὰρ οὕτω τοῖς μὲν οἴκοθεν φίλοις
 ἐχθρὰ καθέστηχ', οὗς δέ μ' οὐκ ἐχρῆν κακῶς
 508 δρᾶν, σοὶ χάριν φέρουσα πολέμιους ἔχω.
 τοιγάρ με πολλαῖς μακαρίαν ἂν Ἑλλάδα
 ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δέ σε
 ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγώ,
 512 εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη,
 φίλων ἔρημος, σὺν τέκνοις μόνη μόνοις,
 καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
 πτωχοὺς ἀλᾶσθαι παῖδας ἢ τ' ἔσωσά σε.
 516 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν δὲς κίβδηλος ἦ
 τεκμήρι' ἀνθρώποισιν ὥπασας σαφῇ,
 ἀνδρῶν δ' ὅτῃ χρή τὸν κακὸν διειδέναι,
 οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι;
 520 ΧΟΡ. δεινὴ τις ὀργὴ καὶ δυσίατος πέλει,
 ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.
 ΙΑΣ. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,
 ἀλλ' ὥστε ναὸς κειδὼν οἰακοστρόφον

- 524 ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν
 τὴν σὴν στύμαργον, ὦ γύναι, γλωσσαλγίαν.
 ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,
 Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
 528 σῴτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.
 σοὶ δ' ἔστι μὲν νοῦς λεπτός, ἀλλ' ἐπίφθονος
 λόγος διελθεῖν, ὥς Ἔρωσ σ' ἠνάγκασεν
 τόξοις ἀφύκτοις τοῦμόν ἐκῶσαι δέμας.
 532 ἀλλ' οὐκ ἀκριβῶς αὐτὸ θήσομαι λίαν·
 ὕπνῳ γὰρ οὖν ὤνησας, οὐ κακῶς ἔχει.
 μεῖζω γε μέντοι τῆς ἐμῆς σωτηρίας
 εἵληφας ἢ δέδωκας, ὥς ἐγὼ φράσω.
 536 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
 γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι
 νόμοις τε χρῆσθαι μὴ πρὸς ἰσχύος χάριν·
 πάντες δὲ σ' ἤσθοντ' οὕσαν Ἕλληνες σοφὴν,
 540 καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἰσχύοις
 ὄροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν.
 εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις
 μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,
 544 εἰ μὴ ᾧ πίσημος ἢ τύχη γένοιτό μοι.
 τοσαῦτα μέντοι τῶν ἐμῶν πόνων πέρι
 ἔλεξ'. ἄμιλλαν γὰρ σὺ προὔθηκας λόγων.
 ἃ δ' εἰς γάμους μοι βασιλικοὺς ὠνείδισας,
 548 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
 ἔπειτα σῶφρων, εἴτα σοὶ μέγας φίλος
 καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἡσύχως.
 ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς
 552 πολλὰς ἐφέλκων συμφορὰς ἀμηχάνους,
 τί τοῦδ' ἂν εὖρημ' εὖρον εὐτυχέστερον,
 ἢ παῖδα γῆμαι βασιλέως φυγὰς γεγώς ;
 οὐχ, ᾗ σὺ κνίζεις, σὸν μὲν ἐχθαίρων λέχος,
 556 καὶ νύμφης δὲ νύμφης ἱμέρῳ πεπληγμένος,
 οὐδ' εἰς ἄμιλλαν πολύτεκνον σπυρδῆν ἔχων·
 ἅλῃς γὰρ οἱ γεγῶτες οὐδὲ μέφομαι·
 ἀλλ' ὥς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς,
 560 καὶ μὴ σπανίζοιμεσθα, γιγνώσκων ὅτι
 πένητα φεύγει πᾶς τις ἐκποδὼν φίλος,
 παῖδας δὲ θρέψαιμ' ἄξιως δόμων ἐμῶν,
 σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις

- 564 εἰς ταὐτὸ θείην, καὶ ξυναρτήσας γένος
 εὐδαιμονοίην. σοὶ τε γὰρ παίδων τί δεῖ,
 ἐμοὶ τε λύει τοῖσι μέλλουσιν τέκνοις
 τὰ ζῶντ' ὀνήσαι, μῶν βεβούλευμαι κακῶς ;
 568 οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίζοι λέχος.
 ἀλλ' εἰς τοσαῦτον ἤκειθ' ὥστ' ὀρθομένης
 εὐνῆς γυναῖκες πάντ' ἔχειν νομίζετε,
 ἦν δ' αὖ γένηται ξυμφορά τις εἰς λέχος,
 572 τὰ λῶστα καὶ κάλλιστα πολεμιώτατα
 τίθεσθε, χρῆν γὰρ ἄλλοθεν ποθεν βροτοὺς
 παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·
 χούτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.
 576 ΧΟΡ. Ἰᾶσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους·
 ὅμως δ' ἔμοιγε, κεῖ παρὰ γνώμην ἔρῳ,
 δοκεῖς προδοὺς σὴν ἄλοχον οὐ δίκαια δρᾶν.
 ΜΗΔ. ἦ πολλὰ παλλοῖς εἰμι διάφορος
 βροτῶν.
 580 ἐμοὶ γὰρ δατις ἄδικος ὦν σοφὸς λέγειν
 πέφυκε, πλείστην ζημίαν ὀφλισκάνει·
 γλώσση γὰρ αὐχῶν τᾶδικ' εὖ περιστελεῖν,
 τυλμᾷ παρουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός,
 584 ὥς καὶ σὺ· μὴ νῦν εἰς ἐμ' εὐσχήμεων γένυ
 λέγειν τε δεινός· ἐν γὰρ ἔκτενεῖ σ' ἔπος.
 χρῆν σ', εἴπερ ἤσθα μὴ κακός, πείσαντά με
 γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.
 588 ΙΑΣ. καλῶς γ' ἂν οὖν μοι τῶδ' ὑπηρέτεις λόγῳ,
 εἰ σοι γάμον κατεῖπον, ἦτις οὐδὲ νῦν
 τυλμᾶς μεθεῖναι καρδίας μέγαν χόλον.
 ΜΗΔ. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον
 λέχος
 592 πρὸς γῆρας οὐκ εὐδοξαν ἐξέβαινέ σοι.
 ΙΑΣ. εὖ νῦν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα
 γῆμαί με λέκτρα βεσιλέων, ἃ νῦν ἔχω,
 ἀλλ', ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλων
 596 σέ καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
 φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν.
 ΜΗΔ. μὴ μοι γένοιτο λυπρὰς εὐδαίμων βίος,
 μηδ' ὄλβος δατις τὴν ἐμὴν κνίζει φρένα.
 600 ΙΑΣ. οἶσθ' ὥς μετεύξει καὶ σοφωτέρα φανεῖ ;
 τὰ χρηστὰ μὴ σοι λυπρὰ φαινέσθω ποτέ,

602 μηδ' εὐτυχοῦσα δυστυχῆς εἶναι δόκει.

ΜΗΔ. ὕβριζ', ἐπεὶδὴ σοὶ μὲν ἔστ' ἀποστροφή,

604 ἐγὼ δ' ἔρημος τήνδε φευξοῦμαι χθόνα.

ΙΑΣ. αὐτὴ τὰδ' εἶλον' μηδέν' ἄλλον αἰτιῶ.

ΜΗΔ. τί δρῶσα; μῶν γαμοῦσα καὶ προ-
δοῦσά σε;

ΙΑΣ. ἀρὰς τυράννοις ἀνοσίους ἀρωμένῃ.

608 ΜΗΔ. καὶ σοῖς ἀραῖα γ' οὔσα τυγχάνω
δόμοις.

ΙΑΣ. ὥς οὐ κρινοῦμαι τῶνδ' ἐσοὶ τὰ πλείονα.

ἀλλ' εἴ τι βούλει παισὶν ἢ σαντῇ φυγῆς

προσωφέλημα χρημάτων ἐμῶν λαβεῖν,

612 λέγ'· ὥς ἔτοιμος ἀφθόνῳ δοῦναι χερί,

ξένοις τε πέμπειν σύμβουλ', οἱ δρᾶσουσί σ' εὖ.

καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι·

λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα.

616 ΜΗΔ. οὐτ' ἂν ξένοισι τοῖσι σοῖς χρησ-
αίμεθ' ἄν,

οὐτ' ἂν τι δεξαίμεσθα, μηδ' ἡμῖν δίδου·

κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

ΙΑΣ. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,

620 ὥς πάνθ' ὑπουργεῖν σοὶ τε καὶ τέκνοις θέλω·

σοὶ δ' οὐκ ἀρέσκει τὰ γάθ', ἀλλ' αὐθαδία

φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεὶ πλέον.

ΜΗΔ. χώρετ' πόθῳ γὰρ τῆς νεοδμήτου κόρης

624 αἰρεῖ, χρονίζων δωμαίων ἐξώπιος·

νύμφευ' ἴσως γάρ, σὺν θεῷ δ' εἰρήσεται,

γαμεῖς τοιοῦτον ὥστε σ' ἀρνεῖσθαι γάμον.

ΧΟΡ. ἔρωτες ὑπὲρ μὲν ἄγαν (στροφή α').

628 ἐλθόντες οὐκ εὐδοξίαν

οὐδ' ἀρετὰν παρέδωκαν

ἀνδράσιν· εἰ δ' ἄλις ἔλθοι

Κύπρις, οὐκ ἄλλα θεὸς εὐχαρὶς οὕτω.

632 μήποτ', ὧ δέσποιν', ἐπ' ἐμοὶ

χρυσέων τόξων ἐφείγῃς

ἱμέρῳ χρίσας' ἄφυκτον οἰστόν.

στέργει δέ με σωφροσύνα, (ἀντιστροφή α').

636 δῶρημα κάλλιστον θεῶν·

μηδέ ποτ' ἀμφιλόγους ὀρ-

γὰς ἀκόρεστά τε νείκη

- 639 θυμὸν ἐκπλήξας' ἐτέροις ἐπὶ λίκτροις
 640 προσβάλῃ δεινὰ Κύπρις, ἀ-
 πτολέμους δ' εὐνὰς σεβίζουσ'
 ὀξύφρων κρίνοι λέχη γυναικῶν.
 ὦ πατρίς, ὦ δῶμά τ' ἐμόν, (στροφὴ β'.)
 644 μὴ δῆτ' ἀπολὶς γενοίμαν
 τὸν ἀμαχανίας ἔχουσα δυσ-
 πέρατον αἰῶν'
 οἰκτροτάτων ἀχέων.
 648 θανάτῳ θανάτῳ πάρος δαμείην
 ἀμέραν τάνδ' ἐξανίσασα· μό-
 χθων δ' οὐκ ἄλλος ὑπερθεῖν ἦ
 γὰς πατρίας στέριεσθαι.
 652 εἶδομεν, οὐκ ἐξ ἐτέρων (ἀντιστροφὴ β'.)
 μύθων ἔχομεν φράσασθαι·
 σὲ γὰρ οὐ πόλις, οὐ φίλων τις ᾤκει-
 656 ρεν παθοῦσαν
 δεινότατον παθέων.
 ἀχάριστος ὅλοιθ', ὅτῳ πάρεστι
 660 μὴ φίλους τιμᾶν, καθαρὰν ἀνοί-
 ξαντα κλῆδα φρενῶν· ἐμοὶ
 μὲν φίλος οὐ ποτ' ἔσται.

ΑΙΓΕΥΣ.

- Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον
 664 κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.
 ΜΗΔ. ὦ χαῖρε καὶ σύ, παῖ σοφοῦ Πανδίωνος,
 Αἰγεῦ. πύθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον;
 ΑΙΓ. Φοῖβον παλαιὸν ἐκλιπὼν χρηστήριον.
 668 ΜΗΔ. τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης;
 ΑΙΓ. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό
 μοι.
 ΜΗΔ. πρὸς θεῶν, ἅπαις γὰρ δεῦρ' αἰετίνεις
 βίον;
 ΑΙΓ. ἅπαιδές ἐσμεν δαίμονός τινος τύχη.
 672 ΜΗΔ. δάμαρτος οὐσης, ἥ λέχους ἀπειρος εἶν;
 ΑΙΓ. οὐκ ἐσμέν εὐνῆς ἄζυγες γαμηλίου.
 ΜΗΔ. τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι;
 ΑΙΓ. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.
 676 ΜΗΔ. θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ;

- 677 ΑΙΓ. μάλιστ' ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.
ΜΗΔ. τί δῆπ' ἔχρησε; λέξον, εἰ θέμις κλύειν.
ΑΙΓ. ἀσκοῦ με τὸν προὔχοντα μὴ λῦσαι πόδα.
- 680 ΜΗΔ. πρὶν ἂν τί δράσῃς ἢ τίν' ἐξίκη χθόνα;
ΑΙΓ. πρὶν ἂν πατρώαν αὐθις ἐστίαν μόλω.
ΜΗΔ. σὺ δ' ὥς τί χρῆζων τήνδε ναυστολεῖς
χθόνα;
- ΑΙΓ. Πιτθεύς τις ἐστὶ γῆς ἄναξ Τροϊζηνίας.
684 ΜΗΔ. παῖς, ὥς λέγουσι, Πέλοπος εὐσε-
βέστατος.
ΑΙΓ. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω.
ΜΗΔ. σοφὸς γὰρ ἄνῃρ καὶ τρίβων τὰ τοιάδε.
ΑΙΓ. κάμοιγε πάντων φίλτατος δορυξένων.
- 688 ΜΗΔ. ἀλλ' εὐτυχοίης, καὶ τύχοις δσων ἔρῃς.
ΑΙΓ. τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὄδε;
ΜΗΔ. Αἰγεῦ, κάκιστος ἐστὶ μοι πάντων πόσις.
ΑΙΓ. τί φῆς; σαφῶς μοι σὰς φράσον δυσ-
θυμίας.
- 692 ΜΗΔ. ἀδικεῖ μ' Ἰάσων οὐδὲν ἐξ ἐμοῦ παθών.
ΑΙΓ. τί χρῆμα δράσας; φράζε μοι σαφέστερον.
ΜΗΔ. γυναικ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.
ΑΙΓ. οὐ που τετόλμηκ' ἔργον αἰσχιστον τόδε;
- 696 ΜΗΔ. σάφ' ἴσθ'· ἄτιμοι δ' ἐσμὲν οἱ πρὸ τοῦ
φίλοι.
ΑΙΓ. πότερον ἐρασθεὶς ἢ σὸν ἐχθαίρων λέχος;
ΜΗΔ. μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφν φίλόις.
ΑΙΓ. ἴτω νυν, εἵπερ ὥς λέγεις ἐστὶν κακός.
- 700 ΜΗΔ. ἀνδρῶν τυράννων κῆδος ἡράσθη λα-
βεῖν.
ΑΙΓ. δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.
* ΜΗΔ. Κρέων, δς ἄρχει τῆσδε γῆς Κορινθίας.
ΑΙΓ. συγγνωστὰ μεντάρ' ἦν σε λυπεῖσθαι,
γύναι.
- 704 ΜΗΔ. ὄλωλα· καὶ πρὸς γ' ἐξελαύνομαι
χθονός.
ΑΙΓ. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὐ λέγεις
κακόν.
ΜΗΔ. Κρέων μ' ἐλαύνει φυγάδα γῆς Κο-
ρινθίας.
ΑΙΓ. ἐγὼ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.

708 ΜΗΔ. λόγῳ μὲν οὐχί, καρτερεῖν δὲ βού-
λεται.

ἀλλ' ἄντομαί σε τῇσδε πρὸς γενειάδος
γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι,
οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα,
712 καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,
δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.
οὕτως ἔρως σοὶ πρὸς θεῶν τελεσφόρος·
γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις.
716 εὐρημα δ' οὐκ οἶσθ' οἷον εὐρηκας τόδε·
παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς
σπεῖραί σε θήσω· τοιάδ' οἶδα φάρμακα.

ΑἼΓ. πολλῶν ἔκατι τήνδε σοὶ δοῦναι χάριν,
720 γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν,
ἔπειτα παίδων ὧν ἐπαγγέλλει γονάς.
εἰς τοῦτο γὰρ δὴ φροῦδός εἰμι πᾶς ἐγώ.
οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
724 πεῖράσομαί σου προξενεῖν δίκαιος ὢν.
τοσύνδε μέντοι σοὶ προσημαίνω, γύναι·
ἐκ τῇσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι,
αὐτὴ δ' εἴανπερ εἰς ἔμοις ἐλθῇς δόμους,
728 μενεῖς ἄσυλος, κοῦ σε μὴ μεθῶ τινι.
ἐκ τῇσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα·
ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω.

ΜΗΔ. ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι
732 τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς.

ΑἼΓ. μὴν οὐ πέποιθας; ἢ τί σοὶ τὸ δυσχερές;

ΜΗΔ. πέποιθα· Πελίου δ' ἐχθρός ἐστὶ μοι
δόμος

Κρέων τε. τούτοις δ', ὀρκίοισι μὲν ζυγεῖς,
736 ἄγουσιν οὐ μεθείς ἂν ἐκ γαίας ἐμέ·
λόγοις δὲ συμβᾶς καὶ θεῶν ἀνώμοτος,
φίλος γένοι' ἂν κάπικηρυκεύμασι
τάχ' ἂν πίθοιο· τὰμὰ μὲν γὰρ ἀσθενῇ,
740 τοῖς δ' ὄλβος ἐστὶ καὶ δόμος τυραννικός.

ΑἼΓ. πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν·
ἀλλ' εἰ δοκεῖ σοὶ δρᾶν τάδ', οὐκ ἀφίσταμαι.
ἐμοὶ τε γὰρ τάδ' ἐστὶν ἀσφαλέστατα,
744 σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
τὸ σὺν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεοῦς.

- 746 ΜΗΔ. ὄμνυ πέδον Γῆς πατέρα θ' Ἥλιον
πατρός
τοῦμοῦ θεῶν τε συντιθεῖς ἅπαν γένος.
- 748 ΑΙΓ. τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε.
ΜΗΔ. μὴτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν
ποτε,
μὴτ' ἄλλος ἦν τις τῶν ἐμῶν ἐχθρῶν ἄγειν
χρῆζῃ, μεθήσειν ζῶν ἐκουσίῳ τρόπῳ.
- 752 ΑΙΓ. ὄμνυμι Γαῖαν λαμπρὸν Ἥλιου τε φῶς
θεοὺς τε πάντα ἐμμένειν ἃ σου κλύω.
ΜΗΔ. ἀρκεῖ τί δ' ὄρκῳ τῷδε μὴ ἔμμένων
πάθοις;
ΑΙΓ. ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.
- 756 ΜΗΔ. χαίρων πορεύου· πάντα γὰρ καλῶς
ἔχει
καγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
πράξας ἃ μέλλω καὶ τυχοῦσ' ἃ βούλομαι.
- ΧΟΡ. ἀλλὰ σ' ὁ Μαίης πομπαῖος ἀναξ
760 πελάσειε δόμοις, ὧν τ' ἐπίνοιαν
σπεύδεις κατέχων πράξιαις, ἐπεὶ
γενναῖος ἀνὴρ,
Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.
- 764 ΜΗΔ. ὦ Ζεῦ Δίκη τε Ζηνὸς Ἥλιον τε φῶς,
νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι,
γενησόμεσθα, κεῖς ὁδὸν βεβήκαμεν
νῦν δ' ἐλπὶς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην.
- 768 οὗτος γὰρ ἄνὴρ ἢ μάλιστ' ἐκάμνομεν
λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων·
ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων,
μολόντες ἄστν καὶ πόλισμα Παλλάδος.
- 772 ἤδη δὲ πάντα τάμά σοι βουλευμάτα
λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγου.
πέμψας ἐμῶν τιν' οἰκετῶν Ἰάσονα
εἰς ὅψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι·
- 776 μολόντι δ' αὐτῷ μαλθακὸνς λέξω λόγους,
ὥς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχειν,
γάμους τυράννων οὐς προδοὺς ἡμᾶς ἔχει,
καὶ ξύμφορ' εἶναι καὶ καλῶς ἔγνωσμένα·
- 780 παῖδας δὲ μείναι τοὺς ἐμοὺς αἰτήσομαι,
οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς

- 782 ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,
 ἀλλ' ὥς δόλοισι παῖδα βασιλέως κτάνω.
 784 πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν,
 λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον,
 νύμφη φέροντας, τήνδε μὴ φεύγειν χθόνα.
 κἄνπερ λαβοῦσα κόσμον ἀμφιβῇ χοῖτ',
 788 κακῶς ὀλεῖται πᾶς θ' ὃς ἂν θίγῃ κόρης·
 τοιοῖσδε χρίσω φαρμάκοις δωρήματα.
 ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον·
 ὦμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον
 792 τοῦντεῦθεν ἡμῖν. τέκνα γὰρ κατακτενῶ
 τᾶμ' οὔτις ἐστὶν ὅστις ἐξαίρησεται·
 δόμον τε πάντα συγχέας', Ἰάσονος
 ἔξειμι γαίας, φιλτάτων παίδων φόνον
 796 φεύγουσα καὶ τλᾶσ' ἔργον ἀνοσιώτατον.
 οὐ γὰρ γελαῖσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
 ἴτω· τί μοι ζῆν κέρδος; οὔτε μοι πατρὶς
 οὔτ' οἶκός ἐστιν οὔτ' ἀποστροφὴ κακῶν.
 800 ἡμάρτανον τόθ' ἡνίκ' ἐξελίμπανον
 δόμους πατρώους, ἀνδρὸς Ἑλλήνος λόγοις
 πεισθεῖς, ὃς ἡμῖν σὺν θεῷ τίσει δίκην.
 οὔτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεται ποτε
 804 ζῶντας τὸ λοιπὸν οὔτε τῆς νεοζύγου
 νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς
 θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις.
 μηδεῖς με φαύλην κάσθενῃ νομιζέτω
 808 μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,
 βαρεῖαν ἐχθροῖς καὶ φίλοισιν εὐμενῇ·
 τῶν γὰρ τοιούτων εὐκλεέστατος βίος.

- ΧΟΡ. ἐπεῖπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,
 812 σέ τ' ὠφελεῖν θέλουσα καὶ νόμοις βροτῶν
 ξυλλαμβάνουσα, δρᾶν σ' ἀπεννέπω τάδε.

ΜΗΔ. οὐκ ἐστὶν ἄλλως· σοὶ δὲ συγγνώμη
 λέγειν

τάδ' ἐστί, μὴ πάσχουσιν ὥς ἐγὼ κακῶς.

- 816 ΧΟΡ. ἀλλὰ κτανεῖν σὼ παῖδε τολμήσεις,
 γύναι;

ΜΗΔ. οὕτω γὰρ ἂν μάλιστα δηχθείη πό-
 σις.

ΧΟΡ. σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή.

819 ΜΗΔ. ἴτω· περισσοὶ πάντες οὐκ ἐμὲ λόγῳ.

820 ἀλλ' εἴα χώρει καὶ κόμιζ' Ἰάσονα·
εἰς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.
λέξης δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,
εἵπερ φρονεῖς εὖ δεσπότης γυνὴ τ' ἔφυς.

824 ΧΟΡ. Ἐρεχθεῖδαι τὸ παλαιὸν Ὀλβιοι,
καὶ θεῶν παῖδες μακάρων, ἱεῖρας (στροφὴ α΄.)

828 χώρας ἀπορθήτου τ' ἀποφερβόμενοι
κλεινοτάταν σοφίαν, αἰεὶ διὰ λαμπροτάτου

832 βαίνοντες ἀβρώς αἰθέρος, ἐνθα ποθ' ἀγνὰς
ἐννέα Πιερίδας Μούσας λέγουσι
ξανθὰν Ἀρμονίαν φυτεῦσαι·

836 τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς
(ἀντιστροφὴ α΄.)

τὰν Κύπριν κλῆζουσιν ἀφυσσαμέναν

χώραν καταπνεῦσαι μετρίας ἀνέμων

840 ἡδυνήτους αὔρας· αἰεὶ δ' ἐπιβαλλομέναν

χαίταισιν ἐνώδῃ ῥοδέων πλόκον ἀνθέων

844 τᾷ σοφίᾳ παρέδρους πέμπειν ἔρωτας,

παντοίας ἀρετᾶς ξυνέργους.

πῶς οὖν ἱερῶν ποταμῶν (στροφὴ β΄.)

ἢ πύλιν ἢ φίλων

848 πόμπιμός σε χώρα

τὰν παιδολέτειραν ἔξει,

τὰν οὐχ ὀσίαν μετ' ἄλλων ;

σκέψαι τεκέων πλαγάν,

852 σκέψαι φόνον οἶον αἶρει.

μή, πρὸς γονάτων σε πάντες

πάντως ἱκετεύομεν,

μὴ τέκνα φονεύσῃς.

856 πόθεν θράσος ἢ φρενὸς ἢ (ἀντιστροφὴ β΄.)

χείρὶ τέκνων σέθεν

καρδίᾳ τε λήψει,

δεινὰν προσάγουσα τόλμαν ;

860 πῶς δ' ὄμματα προσβαλοῦσα

τέκνοις ἄδακρυν μοῖραν

σχήσεις φόνου ; οὐκ ἔδνασαι,

παίδων ἱκετῶν πιτνόντων,

864 τέγξαι χεῖρα φοινίαν

ἐν τλάμονι θυμῷ.

866 ΙΑΣ. ἤκω κελευσθεῖς· καὶ γὰρ οὔσα δυσ-
μενῆς

οὐκ ἄν γ' ἀμάρτοις τοῦδ' ἔγ', ἀλλ' ἀκούσομαι

868 τί χρῆμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.

ΜΗΔ. Ἰᾶσον, αἰτοῦμαί σε τῶν εἰρημένων
συγγνώμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν
εἰκός σ', ἐπεὶ νῶν πόλλ' ὑπείργασται φίλα.

872 ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην,
κάλαιδ' ὀδύρῃσα· σχετλία, τί μαίνομαι
καὶ δυσμεναίνω τοῖσι βουλευουσιν εὔ,
ἐχθρὰ δὲ γαίης κοιράνοις καθίσταμαι
876 πόσει θ', ὃς ἡμῖν δρᾷ τὰ συμφορώτατα,
γῆμας τύραννον καὶ κασιγνήτους τέκνους
ἐμοῖς φυτεύων; οὐκ ἀπαλλαχθήσομαι
θυμοῦ; τί πάσχω, θεῶν ποριζόντων καλῶς;
880 οὐκ εἰσὶ μὲν μοι παῖδες, οἶδα δὲ χθόνα
φύγοντας ἡμᾶς καὶ σπανίζοντας φίλων;
ταῦτ' ἐννοήσας ἠσθόμην ἀβουλίαν
πολλὴν ἔχουσα καὶ μάτην θυμουμένη.

884 νῦν οὖν ἐπαινῶ, σωφρονεῖν τέ μοι δοκεῖς
κῆδος τόδ' ἡμῖν προσλαβών, ἐγὼ δ' ἄφρων,
ἣ χρὴν μετεῖναι τῶνδε τῶν βουλευμάτων
καὶ ὑμπεραίνειν καὶ παρεστάναι λέχει,
888 νύμφην τε κηδεύουσαν ἡδεσθαι σέθεν.
ἀλλ' ἐσμὲν οἶόν ἐσμεν, οὐκ ἐρῶ κακόν,
γυναικες· οὐκ οὖν χρή σ' ὁμοιοῦσθαι κακοῖς,
οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων.

892 παριέμεσθα, καὶ φαμεν κακῶς φρονεῖν
τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.
ὦ τέκνα τέκνα, δεῦτε, λείπετε στέγας,
ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε

896 πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα
τῆς πρόσθεν ἐχθρας εἰς φίλους μητρὸς μέτα·
σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.
λάβεσθε χειρὸς δεξιᾶς. οἴμοι κακῶν·

900 ὥς ἐννοοῦμαι δὴ τι τῶν κεκρυμμένων.
ἄρ', ὦ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον
φίλην ὀρέξετ' ὠλένην; τάλαιν' ἐγώ,
ὥς ἀρτιδακρύς εἰμι καὶ φόβου πλέα.

904 χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη

- 905 ὄψιν τέρειναν τήνδ' ἐπλησα δακρύων.
 ΧΟΡ. κάμοι κατ' ὅσων χλωρόν ὠρμήθη
 δάκρυ·
 καὶ μὴ προβαίη μείζον ἢ τὸ νῦν κακόν.
- 908 ΙΑΣ. αἰνῶ, γύναι, τάδ', οὐδ' ἐκείνα μέμ-
 φομαι·
 εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος,
 γάμους παρεμπολῶντος ἀλλοίους, πόσει.
 ἀλλ' εἰς τὸ λῶσον σὸν μεθέστηκεν κέαρ
- 912 ἔγνωσ δὲ τὴν νικῶσαν ἀλλὰ τῷ χρόνῳ
 βουλήν· γυναικὸς ἔργα ταῦτα σῶφρονος.
 ὑμῶν δέ, παῖδες, οὐκ ἀφροντίστως πατήρ
 πολλήν ἔθηκε σὺν θεοῖς προμηθίαν·
- 916 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας
 τὰ πρῶτ' ἔσεσθαι σὺν κασιγνήτοις ἐτι.
 ἀλλ' αὐξάνεσθε· τᾶλλα δ' ἐξεργάζεται
 πατήρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής·
- 920 ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἤβης τέλος
 μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.
 αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας,
 στρέψασα λευκὴν ἔμπαλιν παρηίδα,
- 924 κοὐκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;
 ΜΗΔ. οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι.
 ΙΑΣ. θάρσει νυν· εἴ γὰρ τῶνδε θήσομαι πέρι.
 ΜΗΔ. δράσω τάδ'· οὐτοὶ σοῖς ἀπιστήσω λό-
 γοις·
- 928 γυνὴ δὲ θῆλυ κατὰ δακρύοις ἔφυ.
 ΙΑΣ. τί δῆ, τάλαινα, τοῖσδ' ἐπιστένεις τέκνοις;
 ΜΗΔ. ἔτικτον αὐτούς· ζῆν δ' ὅτ' ἐξεύχου
 τέκνα,
 εἰσηλθέ μ' οἶκτος εἰ γενήσεται τάδε.
- 932 ἀλλ' ὥνπερ οὐνεκ' εἰς ἐμοὺς ἦκεις λόγους,
 τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μνησθήσομαι.
 ἐπεὶ τυράννοισ γῆς μ' ἀποστεῖλαι δοκεῖ,
 κάμοι τάδ' ἐστὶ λῶστα, γιγνώσκω καλῶς,
- 936 μήτ' ἐμποδῶν σοὶ μήτε κοιράνοισ χθονὸς
 ναίνειν, δοκῶ γὰρ δυσμενὲς εἶναι δόμοις,
 ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ,
 παῖδες δ' ὅπως ἂν ἐκτραφῶσι σὴ χειρί,
- 940 αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα.

941 ΙΑΣ. οὐκ οἶδ' ἂν εἰ πείσαιμι, πειρᾶσθαι δὲ
χρή.

ΜΗΔ. σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι
πατρός

γυναῖκα παῖδας τήνδε μὴ φεύγειν χθόνα.

944 ΙΑΣ. μάλιστα, καὶ πείσειν γε δοξάζω σφ'
ἐγώ,

εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία.

ΜΗΔ. συλλήψομαι δὲ τοῦδ' εἰ καὶ γὰρ πόνου·
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται

948 τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγώ, πολὺ,
λεπτὸν τε πέπλον καὶ πλόκον χρυσήλατον
παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν
κόσμον κομίζειν δεῦρο προσπόλων τινά.

952 εὐδαιμονήσει δ' οὐχ ἐν ἀλλὰ μυρία,
ἀνδρός τ' ἀρίστου σοῦ τυχούσ' ὁμευνέτου,
κεκτημένη τε κόσμον ὃν ποθ' Ἥλιος
πατρός πατὴρ δίδωσιν ἐκγόνοισιν οἷς.

956 λάζυσθε φερνὰς τάσδε, παῖδες, εἰς χέρας,
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

ΙΑΣ. τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς
χέρας;

960 δοκεῖς σπανίζειν δῶμα βασιλεῖον πέπλων;
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.

εἴπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνή, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.

964 ΜΗΔ. μή μοι σύ· πείθειν δῶρα καὶ θεοὺς
λόγος·

χρυσὸς δὲ κρείστων μυρίων λόγων βροτοῖς.
κείνης ὁ δαίμων, κείνα νῦν αὖξει θεός,

968 νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
φυγῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.

ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους
πατρός νέαν γυναῖκα, δεσπότην γ' ἐμήν,

ἱκετεύει, ἐξαιτεῖσθε μὴ φεύγειν χθόνα,
972 κόσμον δίδοντες· τοῦδε γὰρ μάλιστα δεῖ,

εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
ἴθ', ὥς τάχιστα· μητρὶ δ' ὦν ἐρᾷ τυχεῖν

εὐάγγελοι γένοισθε πράξαντες καλῶς.

676 ΧΟΡ. νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας,
(στροφὴ α΄.)

οὐκέτι· στείχουσι γὰρ ἐς φόνον ἤδη.

δέξεται νύμφα χρυσέων ἀναδεδυμένη

δέξεται δύστανος ἄταν·

980 ξανθᾷ δ' ἀμφὶ κόμα θή-
σει τὸν Ἄϊδα κόσμον αὐτὰ γ'
ἐν χερσὶν λαβοῦσα.

πέσει χάρις ἀμβρόσιός τ' αὐγὰ πέπλων

(ἀντιστροφή α΄.)

984 χρυσεότευκτον στέφανον περιθέσθαι·
νερτέροις δ' ἤδη πάρα νυμφοκομήσει.

τοῖον εἰς ἔρκος πεσεῖται,

καὶ μοῖραν θανάτου προσ-

988 λήψεται δύστανος· ἄταν δ'
οὐχ ὑπεκδραμεῖται.

σύ δ', ὦ τάλαν, ὦ κακόνυμφε κηδεμῶν τυράν-
νων,

(στροφὴ β΄.)

992 παισὶν οὐ κατειδώς
ὀλέθριον βιοτὰν προσάγεις, ἀλόχῃ
τε σᾶ στυγερὸν θάνατον.

δύστανε, μοῖρας ὅσον παροίχει.

996 μεταστένομαι δὲ σὺν ἄλγος, ὦ τάλαινα παί-
δων

(ἀντιστροφή β΄.)

μᾶτερ, ἃ φονεύσεις

τέκνα νυμφιδίων ἔνεκεν λεχέων,

1000 ἃ σοι προλιπῶν ἀνόμως

ἄλλα ξυνοικεῖ πόσις ξυνεύνῃ.

ΠΑΙ. δέσποιν', ἀφείνται παῖδες οἶδε σοὶ
φυγῆς,

καὶ δῶρα νύμφῃ βασιλὶς ἀσμένῃ χερσὶν

1004 ἐδέξατ'· εἰρήνῃ δὲ τάκειθεν τέκνοισ.

ΜΗΔ. ἔα.

ΠΑΙ. τί συγχυθεῖς ἔστηκας ἡνίκ' εὐτυχεῖς;

[τί σὴν ἔτρεψας ἔμπαλιν παρηίδα,
κούκ' ἀσμένῃ τόνδ' ἐξ ἐμοῦ δέχει λόγον;]

ΜΗΔ. αἰαῖ.

1008 ΠΑΙ. τὰδ' οὐ ξυνῶδ' αὖ τοῖσιν ἐξηγγελέμεναι.

ΜΗΔ. αἰαῖ μάλ' αὖθις.

ΠΑΙ. μῶν τιν' ἀγγέλλων τύχην

1010 οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου ;

ΜΗΔ. ἡγγειλας οἷ ἡγγειλας· οὐ σὲ μέμφομαι.

1012 ΠΑΙ. τί δὴ κατηφεῖς ὄμμα καὶ δακρυρροεῖς ;

ΜΗΔ. πολλή μ' ἀνάγκη, πρέσβω· ταῦτα γὰρ θεοὶ

κ' αὐτὸν κακῶς φρονοῦσ' ἐμμηχανησάμην.

ΠΑΙ. θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι.

1016 ΜΗΔ. ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ.

ΠΑΙ. οὗτοι μόνη σὺ σὼν ἀπεζύγης τέκνων·
κούφως φέρειν χρή θνητὸν ὄντα συμφοράς.

ΜΗΔ. δράσω τάδ'. ἀλλὰ βαίνει δωμάτων ἔσω,

1020 καὶ παισὶ πόρσυν' οἷα χρή καθ' ἡμέραν.

ὦ τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις
καὶ δῶμ', ἐν ᾗ λιπόντες ἀθλίαν ἐμὲ
οἰκήσεται· αἰεὶ μητρὸς ἐστερημένοι·

1024 ἐγὼ δ' ἐς ἄλλην γαίαν εἰμι δὴ φυγὰς,
πρὶν σφῶν ὄνασθαι κάπιδεῖν εὐδαίμονας,
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους
εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.

1028 ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας.
ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,
ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις,
στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας.

1032 ἦ μήν ποθ' ἦ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὑμῖν γηροβοσκήσειν· τ' ἐμὲ
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν,
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ

1036 γλυκεῖα φροντίς. σφῶν γὰρ ἐστερημένην
λυπρὸν διάξω βίοτον ἀλγεινόν τ' ἐμοί.
ὕμεις δὲ μητέρ' οὐκέτ' ὀμμασιν φίλοις
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.

1040 φεῦ φεῦ· τί προσδέρκεσθέ μ' ὀμμασιν, τέκνα ;
τί προσγελάτε τὸν πανύστατον γέλων ;
αἰατ'· τί δράσω ; καρδίᾳ γὰρ οἴχεται,
γυναῖκες, ὄμμα παιδρὸν ὡς εἶδον τέκνων.

1044 οὐκ ἂν δυναίμην· χαιρέτω βουλευμάτα
τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς.
τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς

- 1047 λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά ;
 1048 οὐ δῆτ' ἔγωγε. χαιρέτω βουλευµατα.
 καίτοι τί πάσχω ; βούλομαι γέλωτ' ὀφλεῖν
 ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους ;
 τολμητέον τὰδ'. ἀλλὰ τῆς ἐμῆς κάκης,
 1052 τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.
 χωρεῖτε παῖδες εἰς δόμους· δῖψ δὲ μὴ
 θέµις παρῆναι τοῖς ἐμοῖσι δώμασιν—
 αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ.
 1056 ᾄ ᾄ.
 μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τὰδε·
 ἔασον αὐτοὺς, ὦ τάλαν, φεῖσαι τέκνων·
 ἐκεῖ μεθ' ἡµῶν ζῶντες εὐφρανουσί σε.
 μὰ τοὺς παρ' Αἰδὴν νερτέρους ἀλάστορας,
 1060 οὗτοι πότ' ἔσται τοῦθ' ὅπως ἐχθροῖς ἐγὼ
 παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι.
 [πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρή,
 ἡμεῖς κτενοῦµεν οἵπερ ἐξεφύσαμεν.]
 1064 πάντως πέπρωται ταῦτα κοῦκ ἐκφεύζεται.
 καὶ δὴ πὶ κρατὶ στέφανος, ἐν πέπλοισί τε
 νύμφη τύραννος ὀλλυται, σάφ' οἶδ' ἐγώ.
 ἀλλ', εἰµι γὰρ δὴ τλημονεστάτην ὁδόν
 1068 καὶ τούσδε πέµψω τλημονεστέρα·ν ἔτι,
 παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,
 δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα.
 ὦ φιλτάτη χεῖρ, φίλτατον δέ μοι κάρα,
 1072 καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων,
 εὐδαιμονοῖτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
 πατὴρ ἀφείλετ'. ὦ γλυκεῖα προσβολή,
 ὦ μαλθακὸς χρῶς πνεῦμά θ' ἡδιστον τέκνων.
 1076 χωρεῖτε χωρεῖτ'· οὐκέτ' εἰµὶ προσβλέπειν
 οἷα τ' ἐς ὑµᾶς, ἀλλὰ νικῶμαι κακοῖς.
 καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
 θυμὸς δὲ κρείσσων τῶν ἐµῶν βουλευµάτων,
 1080 ὅσπερ μεγίστων αἵτιος κακῶν βροτοῖς.
 ΧΟΡ. πολλὰκίς ἤδη διὰ λεπτοτέρων
 µύθων ἐμολον, καὶ πρὸς ἀμίλλας
 ἦλθον µείζους ἢ χρὴ γενεᾶν
 1084 θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν
 µοῦσα καὶ ἡµῖν, ἣ προσομιλεῖ

- 1086 σοφίας ἔνεκεν· πάσαισι μὲν οὐ·
 παῦρον δ' ἤδη γένος ἐν πολλαῖς
 1088 εὐροις ἂν ἴσως
 κοῦκ ἀπόμουνσον τὸ γυναικῶν.
 καί φημι βροτῶν οἵτινές εἰσιν
 πάμπαν ἄπειροι μὴδ' ἐφύτευσαν
 1092 παῖδας, προφέρειν εἰς εὐτυχίαν
 τῶν γειναμένων.
 οἱ μὲν γ' ἄτεκνοι δι' ἀπειροσύναν
 εἴθ' ἡδὺ βροτοῖς εἴτ' ἀνιάρων
 1096 παῖδες τελέθουσ' οὐχὶ τυχόντες
 πολλῶν μόχθων ἀπέχονται·
 οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις
 γλυκερὸν βλάστημ', ἔσορῳ μελέτῃ
 1100 κατατρυχομένους τὸν ἅπαντα χρόνον·
 πρῶτον μὲν ὅπως θρέψωσι καλῶς,
 βίότῳ θ' ὁπόθεν λείψουσι τέκνοις·
 ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις
 1104 εἴτ' ἐπὶ χρηστοῖς
 μοχθοῦσι, τόδ' ἐστὶν ἄδηλον.
 ἐν δὲ τὸ πάντων λοίσθιον ἤδη
 πᾶσιν κατερῷ θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἄλις βίότῳ θ' εὖρον,
 1108 σῶμά τ' ἐς ἡβην ἤλυθε τέκνων
 χρηστοί τ' ἐγένοντ'. εἰ δὲ κυρήσει
 δαίμων οὗτος, φρουδὸς ἐς Ἄϊδαν
 θάνατος προφέρων σώματα τέκνων.
 1112 πῶς οὖν λύει πρὸς τοῖς ἄλλοις
 τήνδ' ἔτι λύπην ἀνιανοτάτην
 παίδων ἔνεκεν
 θνητοῖσι θεοὺς ἐπιβάλλειν ;
 1116 ΜΗΔ. φίλαι, πάλαι δὴ προσμένουσα τὴν
 τύχην
 καραδοκῶ τάκειθεν οἷ προβήσεται.
 καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
 στείχοντ' ὁπαδῶν· πνεῦμα δ' ἡρεθισμένον
 1120 δείκνυσιν ὥς τι καινὸν ἀγγελεῖ κακόν.

ΑΓΓΕΛΟΣ.

ὦ δεινὸν ἔργον παράνομόν τ' εἰργασμένη

- 1122 Μήδεια, φεύγε φεύγε, μήτε ναΐαν
 λιποῦς· ἀπήνην μήτ' ὅχον πεδοστιβῆ.
 1124 ΜΗΔ. τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;
 ΑΓΓ. ὀλωλεν ἡ τύραννος ἀρτίως κόρη
 Κρέων θ' ὁ φύσας φαρμάκων τῶν σῶν ὕπο.
 ΜΗΔ. κάλλιστον εἶπας μῦθον, ἐν δ' εὐερ-
 γέταις
 1128 τὸ λοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει.
 ΑΓΓ. τί φῆς; φρονεῖς μὲν ὀρθὰ κοῦ μαίνει,
 γύναι,
 ἥτις τυράννων ἐστίαν ἠκισμένην
 χαίρεις κλύουσα, κοῦ φοβεῖ τὰ τοιάδε
 1132 ΜΗΔ. ἔχω τι καὶ γὰρ τοῖς γε σοῖς ἐναντίον
 λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,
 λέξον δ' ὅπως ὤλοντο· δις τόσον γὰρ ἂν
 τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως.
 1136 ΑΓΓ. ἐπεὶ τέκνων σῶν ἤλθε δίπτυχος γονὴ
 σὺν πατρὶ καὶ παρῆλθε νυμφικούς δόμους,
 ἥσθημεν οἵπερ σοῖς ἐκάμνομεν κακοῖς
 δμῶες· δι' ὧτων δ' εὐθὺς ἦν πολὺς λόγος
 1140 σὲ καὶ πόσιν σὺν νεῖκος ἐσπείσθαι τὸ πρίν.
 κυνεῖ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξανθὸν κᾶρα
 παίδων· ἐγὼ δὲ καὶ τὸς ἡδονῆς ὑπο
 στέγας γυναικῶν σὺν τέκνοις ἄμ' ἐσπόμην.
 1144 δέσποινα δ' ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,
 πρίν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα,
 πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
 ἔπειτα μέντοι προῦκαλύψατ' ὄμματα,
 1148 λευκὴν τ' ἀπέστρεψ' ἔμπαλιν παρηίδα,
 παίδων μυσσυχθεῖς· εἰσόδους· πόσις δὲ σὸς
 ὀργὰς ἀφήρει καὶ χόλον νεάνιδος,
 λέγων τάδ'· Οὐ μὴ δυσμενὲς ἔσει φίλοις,
 1152 παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κᾶρα,
 φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν,
 δέξει δὲ δῶρα, καὶ παραιτήσῃ πατρὸς
 φυγὰς ἀφείναι παισὶ τοῖσδ' ἐμὴν χάριν;
 1156 ἢ δ' ὥς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,
 ἀλλ' ἦνεσ' ἀνδρὶ πάντα· καὶ πρίν ἐκ δόμων
 μακρὰν ἀπείναι πατέρα καὶ παῖδας σέθεν,
 λαβοῦσα πέπλους ποικίλους ἡμπίσχετο,

- 1160 χρυσούν τε θείσα στέφανον ἀμφὶ βοστρύχοις,
λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
ἄψυχον εἰκὼ προσγελῶσα σώματος.
κάπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται
- 1164 στέγας, ἀβρὸν βαίνουσα παλλεύκῳ ποδί,
δώροις ὑπερχαίρουσα, πολλὰ πολλάκις
τένοντ' ἐς ὀρθὸν ὄμμασι σκοπουμένη.
τοῦνθ' ἐνδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·
- 1168 χοιρὰν γὰρ ἀλλάξασα λεχρία πάλιν
χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει
θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν.
καὶ τις γεραῖα προσπόλων, δόξασά που
- 1172 ἦ Πανὸς ὀργὰς ἢ τινὸς θεῶν μολεῖν,
ἀνωλόλυξε, πρίν γ' ὄρᾳ διὰ στόμα
χωροῦντα λευκὸν ἀφρόν. ὀμμάτων τ' ἀπὸ
κόρας στρέφουσιν, αἷμά τ' οὐκ ἐνὸν χροῖ·
- 1176 εἴτ' ἀντίμολπον ἤκεν ὀλολυγῆς μέγαν
κωκυτόν. εὐθύς δ' ἡ μὲν εἰς πατρός δόμους
ῥωμῆσεν, ἡ δὲ πρὸς τὸν ἀρτίως πόσιν,
φράσουσα νύμφης συμφορὰν· ἅπαντα δὲ
- 1180 στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν.
ἤδη δ' ἀνέλκων κῶλον ἐκπλέθρου δρόμου
ταχύς βαδιστῆς τερμόνων ἂν ἦπτετο·
ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὀμματος
- 1184 δεινὸν στενάξασ' ἡ τάλαιν' ἠγείρετο·
διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο.
χρυσοὺς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
θανμαστὸν ἴει νᾶμα παμφάγου πυρός·
- 1188 πέπλοι δὲ λεπτοί, σῶν τέκνων δωρήματα,
λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη,
σείουσα χαίτην κρᾶτά τ' ἄλλοι' ἄλλοσε,
- 1192 ῥῖψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
σύνδεσμα χρυσὸς εἶχε, πῦρ δ', ἐπεὶ κόμην
ἔσεισε, μᾶλλον δις τόσως τ' ἐλάμπετο.
πίτνει δ' ἐς οὐδας συμφορὰ νικωμένη,
- 1296 πλὴν τῷ τεκόντι κάρτα δυσμαθῆς ἰδεῖν·
οὐτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις
οὐτ' εὐφυὲς πρόσωπον, αἷμα δ' ἐξ ἄκρου
ἔσταζε κρατός, συμπεφυρμένον πυρί,

- 1200 σάρκες δ' ἀπ' ὁστέων ὥστε πεύκινον δάκρυ
 γναθμοῖς ἀδήλοισ φαρμάκων ἀπέρρειον,
 δεινὸν θέαμα· πάσι δ' ἦν φόβος θιγεῖν
 νεκροῦ· τύχην γὰρ εἶχομεν διδάσκαλον.
- 1204 πατὴρ δ' ὁ τλήμων συμφορᾶς ἀγνωσίᾳ
 ἄφνω προσελθὼν δῶμα προσπίτνει νεκρῷ·
 ὦμωξε δ' εὐθύς, καὶ περιπτύξας δέμας
 κυνεῖ προσανδῶν τοιάδ'· ὦ δύστηνε παῖ,
- 1208 τίς σ' ὦδ' ἀτίμως δαιμόνων ἀπώλεσεν ;
 τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν
 τίθησιν ; οἶμοι, συνθάνοιμί σοι, τέκνον.
 ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο,
- 1212 χρῆζων γεραιὸν ἐξαναστῆσαι δέμας,
 προσείχεθ' ὥστε κισσὸς ἔρνεσιν δάφνης
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαίσματα·
 ὁ μὲν γὰρ ἤθελ' ἐξαναστῆσαι γόνυ,
- 1216 ἡ δ' ἀντελάζντ'· εἰ δὲ πρὸς βίαν ἄγοι,
 σάρκας γεραιᾶς ἐσπάρασσ' ἀπ' ὁστέων.
 χρόνῳ δ' ἀπέσβη καὶ μεθῆχ' ὁ δῦσμορος
 ψυχὴν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.
- 1220 κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ
 πέλας, ποθεινὴ δακρύοισι συμφορά.
 καὶ μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγου·
 γνῶσει γὰρ αὐτὴ ζημίας ἀποστραφὴν.
- 1224 τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν,
 οὐδ' ἂν τρέσας εἵπομι τοὺς σοφοὺς βροτῶν
 δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων
 τούτους μεγίστην ζημίαν ὀφλισκάνειν·
- 1228 θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ·
 ὄλβον δ' ἐπιρρύνεντος εὐτυχέστερος
 ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὐ.
 ΧΟΡ. ἔοιχ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ
- 1232 κακὰ ξυνάψειν ἐνδίκως Ἰάσονι.
 ὦ τλήμον, ὥς σου συμφορᾶς οἰκτείρομεν,
 κόρη Κρέοντος, ἥτις εἰς Ἰαίδου πύλας
 οἴχει γάμων ἕκατι τῶν Ἰάσονος.
- 1236 ΜΗΔ. φίλαι, δέδοκται τοῦργον ὥς τάχιστα
 μοι
 παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονός,
 καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα

- 1239 ἄλλῃ φονεῦσαι δυσμενεστέρα χερί.
 1240 πάντως σφ' ἀνάγκη καθθανεῖν. ἐπεὶ δὲ χρόη,
 ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.
 ἀλλ' εἴ ὀπλίζου, καρδία. τί μέλλομεν
 τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά ;
 1244 ἄγ', ὦ τάλαινα χεὶρ ἐμή, λάβε ξίφος,
 λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου,
 καὶ μὴ κακισθῆς, μηδ' ἀναμνησθῆς τέκνων,
 ὥς φίλταθ' ὥς ἔτικτες· ἀλλὰ τήνδε γε
 1248 λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν,
 κᾶπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὅμως
 φίλοι γ' ἔφυσαν, δυστυχῆς δ' ἐγὼ γυνή.
 ΧΟΡ. ἰὼ Γᾶ τε καὶ παμφαῆς (στροφη.)
 1252 ἀκτὶς Ἀελίου, κατῖδεν' ἴδετε τὰν
 ὀλομένην γυναῖκα, πρὶν φοινίαν
 τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον·
 [τᾶς] σᾶς γὰρ ἀπὸ χρυσέας γονᾶς
 1256 ἔβλασταν, θεῶν δ' αἵματι πίτνειν
 φόβος ὑπ' ἀνέρων.
 ἀλλὰ νιν, ὦ φάος διογενές, κάγειρ-
 γε, κατὰ παυσον, ἔξελ' οἴκων φονίαν
 1260 τάλαινάν τ' Ἑρινὺν ὑπ' αἰαστόρων.
 μάταν μόχθος ἔρρει τέκνων, (ἀντιστροφή.)
 μάταν ἄρα γένος φίλιον ἔτεκες, ὦ
 κυανέα ν λιποῦσα Συμπληγάδων
 1264 πετρᾶν ἀξενωτάταν εἰσβολάν.
 δειλαία, τί σοι φρενῶν βαρὺς
 χόλος προσπίτνει, καὶ δυσμενῆς
 φόνος ἀμείβεται ;
 1268 χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιᾶ-
 σματ' ἐπὶ γαῖαν αὐτοφόνταις ξυνψ-
 दा θεόθεν πίτνουντ' ἐπὶ δόμοις ἄχη.

ΠΑΙΣ α'.

οἴμοι, τί δράσω ; ποῖ φύγω μητρὸς χέρας ;

ΠΑΙΣ β'.

1272 οὐκ οἶδ', ἀδελφεὲ φίλτατ'· ὀλλύμεσθα γάρ.

ΧΟΡ. ἀκούεις βοᾶν ἀκούεις τέκνων ;

- 1274 ἰὼ τλᾶμον, ὦ κακοτυχὲς γύναι.
παρέλθω δόμους· ἀρῆξαι φόνον
1276 δοκεῖ μοι τέκνοις.

ΠΑΙΔΕΣ.

- ναί, πρὸς θεῶν, ἀρῆξαι· ἐν δέοντι γάρ·
ὥς ἐγγὺς ἦδη γ' ἐσμὲν ἀρκύων ξίφους.
ΧΟΡ. τάλαιν', ὥς ἄρ' ἦσθα πέτρος ἢ σίδα-
1280 ρος, αἵτις τέκνων δὲν ἔτεκες
ἄροτον αὐτόχειρι μοίρᾳ κτενεῖς.
μίαν δὲ κλύω μίαν τῶν πάρος
γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις,
1284 Ἴνῳ μανεῖσαν ἐκ θεῶν, οἷθ' ἡ Διὸς
δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ.
πίτνει δ' ἅ τάλαιν' ἐς ἄλμαν φόνω
τέκνων δυσσεβεῖ,
1288 ἀκτῆς ὑπερτείνασα ποντίας πόδα,
δυοῖν τε παῖδοιν ξυνθανοῦς' ἀπόλλυτι.
τί δῆτ' οὖν γένοιτ' ἂν ἔτι δεινόν; ὦ
γυναικῶν λέχος πολύπονον,
1292 ὅσα βροτοῖς ἔρεξας ἦδη κακά.
ΙΑΣ. γυναῖκες, αἱ τῆσδ' ἐγγὺς ἔσται εὐ-
στε-

γης,

- ἄρ' ἐν δόμοισιν ἢ τὰ δειν' εἰργασμένη
Μήδεια τοῖσδέ γ', ἡ μεθέστηκεν φυγῇ;
1296 δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω,
ἢ πτηνὸν ἄραι σώμ' ἐς αἰθέρος βάθος,
εἰ μὴ τυράννων δώμασιν δώσει δίκην.
πέποιθ' ἀποκτείνασα κοιράνους χθονὸς
1300 ἀθῶος αὐτῇ τῶνδε φεύξισθαι δόμων;
ἀλλ' οὐ γὰρ αὐτῆς φροντίδ' ὥς τέκνων ἔχω·
κείνην μὲν οὐκ ἔδρασεν ἔρξουσιν κακῶς,
ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον,
1304 μή μοι τι δράσωσ' οἱ προσήκοντες γένει,
μητρῶν ἐκπράσσοντες ἀνόσιον φόνον.
ΧΟΡ. ὦ τλῆμον, οὐκ οἶσθ' οἱ κακῶν ἐλή-
λυθας,
Ἰᾶσον· οὐ γὰρ τοῦσδ' ἂν ἐφθέγξω λόγους.
1308 ΙΑΣ. τί δ' ἔστιν; ἦπου καμ' ἀποκτεῖναι
θέλει;

- 1309 ΧΟΡ. παῖδες τεθνήσι χειρὶ μητρῶα σέθεν.
ΙΑΣ. οἶμοι τί λέξεις; ὥς μ' ἀπώλεσας,
γύναι.
ΧΟΡ. ὥς οὐκέτ' ὄντων σῶν τέκνων φρόν-
τιζε δῆ.
- 1312 ΙΑΣ. ποῦ γάρ νιν ἔκτειν', ἐντὸς ἧ ἔξωθεν
δόμων;
ΧΟΡ. πύλας ἀνοίξας σῶν τέκνων ὄψει φό-
νον.
ΙΑΣ. χαλᾶτε κλῆδας ὥς τάχιστα, πρόσ-
πολοι,
ἐκλύεθ' ἀρμούς, ὥς ἴδω διπλοῦν κακόν,
1316 τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνω.
ΜΗΔ. τί τάσδε κινεῖς κἀναμοχλεύεις πύ-
λας,
νεκροὺς ἐρευνῶν κἀμὲ τὴν εἰργασμένην;
παῦσαι πόνου τοῦδ'. εἰ δ' ἐμοῦ χρεῖαν ἔχεις,
1320 λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψάσεις ποτέ.
τοιόνδ' ὄχημα πατρός· Ἥλιος πατήρ
δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός.
ΙΑΣ. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι
1324 θεοῖς τε κἀμοὶ παντί τ' ἀνθρώπων γένει,
ἧτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος
ἔτλης τεκοῦσα, κἀμ' ἀπαιδ' ἀπώλεσας·
καὶ ταῦτα δράσας· ἡλιόν τε προσβλέπεις
1328 καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον.
ὅλοι· ἐγὼ δὲ νῦν φρονῶ, τότ' οὐ φρονῶν
ὄτ' ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονός
Ἑλλήν' ἐς οἶκον ἠγόμην, κακὸν μέγα,
1332 πατρός τε καὶ γῆς προδότιν ἧ σ' ἐθρέψατο.
τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί·
κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον,
τὸ καλλίπρωρον εἰσέβης Ἀργοῦς σκάφος.
1336 ἤρξω μὲν ἐκ τοιῶνδε, νυμφευθεῖσα δὲ
παρ' ἀνδρὶ τῷδε καὶ τεκοῦσά μοι τέκνα,
εὐνῆς ἑκατι καὶ λέχους σφ' ἀπώλεσας.
οὐκ ἔστιν ἧτις τοῦτ' ἂν Ἑλληνὶς γυνὴ
1340 ἔτλη ποθ', ὧν γε πρόσθεν ἠξίουν ἐγὼ
γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ' ἐμοί,
λέαιναν, οὐ γυναῖκα, τῆς Τυρσηνίδος

- 1343 Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.
 1344 ἀλλ' οὐ γάρ ἂν σε μυρίοις ὀνείδεσι
 δάκομι· τοιόνδ' ἐμπέφυκ' σοι θράσος·
 ἔρρ', αἰσχροποῖε καὶ τέκνων μαιφόνε.
 ἔμοι δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα,
 1348 ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι,
 οὐ παῖδας οὐς ἔφυσα καζεθρεψάμην
 ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα.
 ΜΗΔ. μακρὰν ἂν ἐξέτεινα τοῖσδ' ἐναντία
 1352 λόγοισιν, εἰ μὴ Ζεὺς πατήρ ἡπίστατο
 οἷ' ἐξ ἐμοῦ πέπονθας οἷά τ' εἰργάσω·
 σὺ δ' οὐκ ἔμελλες τὰμ' ἀτιμάσας λέχη
 τερπνὸν διάζειν βίοτον ἐγγελῶν ἐμοί,
 1356 οὔθ' ἡ τύραννος οὔθ' ὃ σοὶ προσθεὶς γάμους
 Κρέων ἀνατὶ τῆσδ' ἐμ' ἐκβαλεῖν χθονός.
 πρὸς ταῦτα καὶ λείαναι, εἰ βούλει, κάλει,
 καὶ Σκύλλαν ἡ Τυρσηνὸν ὥκησεν πέδον·
 1360 τῆς σῆς γὰρ ὡς χρὴ καρδίας ἀνθηψάμην.
 ΙΑΣ. καυτή γε λυπεῖ καὶ κακῶν κοινωνὸς
 εἶ.
 ΜΗΔ. σάφ' ἴσθι· λύει δ' ἄλγος, ἣν σὺ μὴ
 γγελῆς.
 ΙΑΣ. ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε.
 1364 ΜΗΔ. ὦ παῖδες, ὡς ὤλεσθε πατρὶα νόσῳ.
 ΙΑΣ. οὔτοι νῦν ἢ μὴ δεξιά γ' ἀπώλεσεν.
 ΜΗΔ. ἀλλ' ὕβρις οἷ' τε σοὶ νεοδμήτες γάμοι.
 ΙΑΣ. λέχους σφε κήξίωσας οὖνεκα κτανεῖν;
 1368 ΜΗΔ. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δο-
 κεῖς;
 ΙΑΣ. ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν
 κακά.
 ΜΗΔ. οἶδ' οὐκέτ' εἰσί· τοῦτο γὰρ σε δήξεται.
 ΙΑΣ. οἶδ' εἶσιν ὥμοι σῇ κάρῃ μιάστωρες.
 1372 ΜΗΔ. ἴσασιν ὅστις ἤρξε πημονῆς θεοί.
 ΙΑΣ. ἴσασι δῆτα σὴν γ' ἀτόπτυστον φρένα.
 ΜΗΔ. στυγεῖ· πικρὰν δὲ βάζειν ἐχθαίρω
 σέθεν.
 ΙΑΣ. καὶ μὴν ἐγὼ σὴν· ῥάδιοι δ' ἀπαλλαγαί.
 1376 ΜΗΔ. πῶς οὖν; τί δράσω; κάρτα γὰρ καγῶ
 θέλω.

1377 ΙΑΣ. θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι
πάρες.

ΜΗΔ. οὐ δὴτ', ἐπεὶ σφᾶς τῇδ' ἐγὼ θάψω
χερί,

φέρουσ' ἐς Ἴφρας τέμενος ἀκράϊας θεοῦ,
1380 ὥς μή τις αὐτοὺς πολεμίων καθυβρίσῃ,
τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου
σεμνὴν ἑορτὴν καὶ τέλη προσάφομεν
τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.

1384 αὐτὴ δὲ γαῖαν εἰμι τὴν Ἑρεχθέως,
Αἰγεί συνοικήσουσα τῷ Πανδίοιο.
σὺ δ', ὥσπερ εἰκός, κατθανεῖ κακὸς κακῶς,
'Αργοῦς κᾶρα σὸν λειψάνῳ πεπληγμένος,
1388 πικρὰς τελευτὰς τῶν ἐμῶν γάμων ἰδών.

ΙΑΣ. ἀλλὰ σ' Ἑρινὺς ὀλέσει τέκνων
φονία τε Δίκη.

ΜΗΔ. τίς δὲ κλύει σου θεὸς ἢ δαίμων,
1392 τοῦ ψευδόρκου καὶ ξιναπάτου;

ΙΑΣ. φεῦ φεῦ, μυσαρὰ καὶ παιδολέτορ.

ΜΗΔ. στεῖχε πρὸς οἴκους καὶ θάπτ' ἄλο-
χον.

ΙΑΣ. στείχω, δισσῶν γ' ἄμορος τέκνων.
1396 ΜΗΔ. οὐπὼ θρηνεῖς· μένε καὶ γῆρας.

ΙΑΣ. ὦ τέκνα φίλτατα.

ΜΗΔ. μητρί γε, σοὶ δ' οὔ.

ΙΑΣ. κᾶπειτ' ἔκτας;

ΜΗΔ. σέ γε πημαίνουσ'.

ΙΑΣ. αἰαῖ· φίλιον χρήζω στόματος
1400 παίδων ὁ τάλας προσπτύξασθαι.

ΜΗΔ. νῦν σφε προσανδᾶς, νῦν ἀσπάζει,
τότ' ἀπώσάμενος.

ΙΑΣ. δός μοι πρὸς θεῶν
μαλακοῦ χρωτὸς ψαῦσαι τέκνων.

1404 ΜΗΔ. οὐκ ἔστι· μάτην ἔπος ἐρρίπται.

ΙΑΣ. Ζεῦ, τὰδ' ἀκούεις ὥς ἀπελαυνόμεθ',
οἶά τε πάσχομεν ἐκ τῆς μυσαρᾶς
καὶ παιδοφόνου τῇσδε Λεαίνης;
1408 ἀλλ' ὅπόσον γοῦν πάρα καὶ δύνάμαι
τάδε καὶ θρηνῶ κἀπιθοάζω
μαρτυρόμενος δαίμονας ὥς μοι

- 1411 τέκν' ἀποκτεῖνας' ἀποκωλύεις
1412 ψαῦσαι τε χεροῖν θάψαι τε νεκρούς,
οὗς μήποτ' ἐγὼ φύσας ὄφελον
πρὸς σοῦ φθιμένους ἐπιδέσθαι.
ΧΟΡ. πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,
1416 πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκῆτων πόρον εὔρε θεός.
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

NOTES.

1. Timarchus and a certain Timachidas have not judged correctly of this exordium, in supposing that the poet uses the figure of speech, which grammarians call *hysteron proteron*. The nurse here speaks, as people are wont to speak, when labouring under any violent emotion of mind, or when hurried away with anger and indignation. When they deprecate any thing, and wish it undone, they not only speak out the thing itself, but also add other things, which seem in some degree connected with it. Thus the nurse, in the present case, does not rest content with cursing the Argonautic expedition, but, that she may totally exhaust the subject, curses also what was, in her opinion, the primary origin of the expedition. The poet therefore is worthy of praise, in representing the nurse as speaking in such a manner as admirably exhibits her state of mind; and in happily disregarding mere logical consistency, which would have destroyed all the force and beauty of her speech. How truly this is spoken, we may well infer from the manner in which Ennius has commenced his Latin version of our Medea. Auct. ad Herenn. ii. 22 has preserved this exordium.—*ὄφρα* = *utinam*. Gr. 808 (646), § 418, b, Obs. 1. "Utinam ne in nemore Pelio securibus Cæsa accidisset abiegna ad terram trabes: Neve inde navis inchoandæ exordium Cēpiasset, quæ nunc nominatur nomine Argo, qua vecti Argivi delecti viri Petebant illam pellem inauratam arietis Colchis, imperio regis Pelæe per dolum: Nam nunquam hera errans mea domo efferret pedem, Medea, animo ægra, amore sævo saucia."

4. [*ἑρμῆσας*, *remigare*; *ἑρμῆσας*, *remigare cogere*, *remigio applicare*. P.]

5. Codd. and Edd. *ἀρίστους*. Wakefield and Porson, who want an epithet proper to the Argonauts, have conjectured *ἀριστίων*, approved by Hermann in his observations on Elmsley's edition. I have retained the reading of the *libri*. *ἀνδρες ἀριστοὶ* = *virī optimi et proutantissimi*, not *optimates*, as Elmsley would have it. Nor do I see, why it should rather be said here *who* the Argonauts were, than *what* they were. It was too obvious to require mention that the persons spoken of were as well of the highest rank, as distinguished for personal excellencies. Thus the nature of the passage, though it does not distinctly express the notion of nobility, yet in a certain degree

implies, and certainly does not exclude it. If, however, any one thinks that the notion of the *optimates* was distinctly mentioned here, it will be very easy to restore it by writing ἀριστῶν. See Alcest. 920, and there Hermann. On the nature and use of μηδέ, see also his excellent dissertation on this passage. [Apollod. συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος. *Htg.*]

6. Πελίᾳ. With this δαίσιος commodi, cf. Soph. Ajax 1045, where in like manner we have Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστειλαμεν.—Perhaps the poet had in view the story treated of by Pindar, Pyth. iv. 156. For by dreams and the oracle, Pelias had been charged to bring back to his country the spirit of Phryxus with the golden fleece. Having previously deferred this enterprise, when now an old man, he imposes it on Jason, on his claiming his father's kingdom, hoping that he would perish in the attempt. Ennius renders it, *imperio regis Peliae*. Ovid, *Metam.* vii. init., relates more at length the story of Jason and Medea.

11. ἀνδάνουσα μὲν φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα. Thus MSS. and Edd. Rom.—A. above πολιτῶν, on the right, has αἷς written, which Barnes has conjectured and replaced. Hermann, however, apud Elms., has rightly defended the reading of the *libri*, interpreting it πολιτῶν ὧν ἀφίκετο χθόνα, ταύτῃ ἀνδάνουσα, because πολιτῶν was not written for πολίταις, but χθόνα for χθονί¹. An example from Heracl. 67, sqq., well confirms this reasoning: ἐγὼ δὲ τοῦσδε, κἂν σὺ μὴ θέλῃς, ἄξω κομίζων, οὐπὲρ εἰς Ἑὐρυσθέως—i.e. Εὐρυσθεῖ, οὐπὲρ εἰσι. Cf. also Hermann on Viger, p. 880. But lest any one should feel surprised that Euripides should have admitted an attraction of this kind, which seems rather to disturb the meaning, to write more plainly and simply πολίταις, let him remember that χθόνα here, as elsewhere, involves the notion of a *state*, so that in the expression ἀνδάνειν χθονί there is no offence even to the meaning. On the use of this word, Markland has spoken on Eur. Sup. 1; Valckenaer on Phœn. 6; Seidler on Troad. 4; and Ellendt in Lex. Soph. s. h. v. On this subject the Scholiast observes thus: "She pleased the Corinthians, because, when suffering from famine, she healed them by her charms; and she was pleased with Corinth, because the Corinthians also are said to be sorcerers." Cf. Schol. on Pindar, Olym. 13—74.

13. Stobæus, who, Tit. 74, praises this passage, has αὐτῇ δέ, which Elmsley has received. I doubt not that the poet would have thus written, had he placed the words thus: συμφύρουσα δὲ πάντα Ἰάσωνι. But by using αὐτῇ he changed the collocation of the words, which we should expect after ἀνδάνουσα μὲν, and did not oppose the sentence to the antecedent one, but annexed it by γέ. But the authority of Stobæus on these subjects is not very great; because, quoting from memory, he might easily make mistakes of this kind. Sometimes, too, he changed words on purpose, partly, that the sentiments might become general and universal; partly, that expressions which, when severed from their context, seemed likely to offend, or, for some reason, could not well stand alone, might be harmonized and

¹ [Rather, ὧν πολιτῶν ἀφίκετο χθόνα, τοῦτοις ἀνδάνουσα. *Htg.*]

run smoothly. The editors of Euripides no where seem to have attended to this.

14. There was no reason why Musgrave should wish to change into *ὅπερ* the reading of all the *libri*, which Eustathius also on II. ix. 39, and Stobæus l. c., recognizes; nor is there any need to receive *ἦπου*, which is met with in X. II. 32; and was received by Porson. There is here a sort of attraction of gender, by which the relative takes the gender of the noun following. Those who thus express themselves, have before their eyes and in their mind, not so much what they wish to illustrate by the relative sentence, as what they are going to say, for the sake of illustration. And this takes place the more easily, because that which is illustrated, is in reality the same as that by which it is illustrated, and is only more accurately defined by the addition of a new idea from another quarter. Thus the pronoun, belonging to both, may agree equally well with either—a construction very common both in Greek and Latin writers. See Herm. on Viger, note 28, p. 706; cf. Gr. 1020 (797) § 381, Obs. 1.

16. The nurse says *ἅν δ' ἐχθρὰ πάντα*, speaking universally, and meaning not men alone, but all things, which pertain to Medea. In like manner, in Helena, 276: *τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός*. The Latins use *cuncta*, *omnia*, *omnia*, in the same way. Ovid, *Tristia*, i. 5. 28; Livy, i. 53. 11.—It is well known that by *τὰ φίλτατα* the tragic poets mean every thing that is most dear, —husband, wife, children, and others, either united by affinity or especially beloved. Here it seems to be understood of the conjugal relation between Jason and Medea, on which the latter had staked her entire happiness. Cf. Gr. Gr. § 438. Monk on Hippol. 969.

21. *ἀνακαλεῖ δὲ δεξιὰς πίστιν μεγίστην*. Thus Par. A. Rom. A. B. D. and the writer Chr. Pat. 50. Matthiæ from Florr. Lasc. Aldus and the rest, has edited *δεξιὰς, πίστιν μεγίστην*—wrongly; for the plural would then only have been admissible, had there been question of the promises which Jason and Medea had mutually made by giving their right hand; whereas here the nurse is only speaking of Jason's perfidy. I confess I cannot see on what principle Matthiæ supposes himself to gather from the addition of the superlative, that the words *πίστιν μεγίστην* are in apposition. Lenting has rashly changed *δὲ* into *τί*; for Elmsley has truly observed that there is a double apposition in the passage:—first, between *βοῶ μὲν ὕκρους* and *ἀνακαλεῖ δὲ δεξιὰς πίστιν μεγίστην*; next, between this very sentence and *αἰτᾷ δ' ἄσπετος*. Cf. Hippol. 473. Moreover, in the repetition of the same word or idea, having something else added, by which it is divided into different parts, *δὲ*, not *τί*, must be used. See Elms. on 1039, and Hermann on v. 4.

24. The tragedians use *σῶμα* simply of a person, as also *έμας*. Eurip. Med. 24, *σῶμ' ὑφείσ' ἀλγηδόσι, το ἔμας* permittens doloria. —Hermann on Viger 728. Cf. Hec. 361. 724, and here Pflugk. Orest. 98. 107. Androm. 315. Med. 386. 531. 1108. Seidler on Troad. 206. Erfurdt in Soph. Antig. 672. Rost, Gr. Gr. § 97. 2, b. Matthiæ, § 430, b. f.

28. Cf. Androm. 537. Hipp. 304, and there Monk. Jacobs, Delect. Epigr. v. 37. 5.—JN. ἀκούει φίλων.

30. [παλλευκος, h. not *white*, but *pale*. Htg.]

31. Flor. 10. 15, πατέρα 'ποιμῶζει. ἀποιμῶζει also Havn. ἀποιμῶζῃ Rom. C. D. E. ἀποιμῶζει Rom. A. B. Elmsley's conjecture, ἀποιμῶζῃ, seems the true one; it is also approved by Hermann and received by later editors. The aor., says Hermann, signifies that which is either done once for all or quickly finished; the present, a thing either often repeated, or of longer continuance. Vulgò ἀποιμῶζῃ.

33. ἀτιμάσας ἔχει. Valckenaer has copiously illustrated this mode of expression on Phœn. 712. See also Hermann on Viger, 153. Matthiæ, Gr. Gr. § 560.—Gr. 754 (604, b), § 403, 1.

35. μὴ ἀπολείπεσθαι, Codd. Rom. A. B. D. E. Havn. Flor. 10. 15. Lasc., which Elmsley has judged the better mode of writing on Heracl. 460. Rom. C. and Lasc. B. μὴ 'πολείπεσθαι—, which signifies here *præcari*. See Orest. 216. Soph. El. 1167, instances which Elmsley has cited.

37. δεῖδοικα δ' αὐτὴν μὴ τι βουλεύσῃ νέον. In these words also we detect a kind of attraction. For what we expect as the subject of the *dependent* sentence, we find annexed to the *primary* in the accus., so as to be the object of the verb [Gr. 1404 (1011), § 898, 2]. It is for the most part verbs of understanding and speaking, as οἶδα, κάτοιδα, ὁράω, ἀκούω, πυνθάνομαι, μανθάνω, σημαίνω, ἀποφαίνω, λέγω, φράζω, ἐννέπω, δηλώω, μυθιομαι, ἀνέρισθαι, to which add παραδοκῶ, δεῖδω, φοβοῦμαι, βούλομαι, and others, which admit such a change in the subject. It seems, that the reason may be thus explained: Those verbs which require an object, immediately take to themselves that word, which involves the primary notion of the object, to which the suspended sentence then more fully suggests the particular reason or relation, which may be thought to come between the verb and its object².—νέον here = the Latin *novum*, something unexpected, serious, and unheard of. Cf. Monk, Hippol. 860. κακόν for νέον Rom. A. B. D. E. (in A. B. γρ. νέον.) Flor. 10. Lasc. It seems to have arisen from the *interpretatio*, or from v. 317. On next line, see v. 74.

39. δαιμάνω τέ νιν μὴ θηκτὸν ὥς φάσγανον δι' ἥπατος. In like manner Cæsar, B. G. i. 39: *Rem frumentariam ut satis commode*

² I will point out a few examples of this construction, very usual in Greek and Latin writers, which learned men have noted in all directions. See below 39. 248. 477. Pflugk on Alcest. 658, and Androm. 645. Hec. 980. Iph. Taur. 341. Orest. 1156. Phœn. 102. Soph. Ajax 1141, and there Lobeck, Phil. 549. El. 552. CEd. Tyr. 224, and others in Buttmann on Phil. 441. Matthiæ, Gr. Gr. § 296. In attractions of this kind also the article is separated from its noun and attracted to the former sentence, the noun to the latter. See Herc. Fur. 842. Phaethon. ii. 18. Frag. inc. xxx. 3. Soph. Diod. Trach. 98, and there Hermann. Porson on Hec. 1030. Matthiæ, Gr. Gr. p. 755. Krüger has copiously illustrated the whole subject in his "*Untersuchungen aus dem Gebiete der lat. Sprachl.*," fasc. iii. p. 135.

supportari posset timere dicebant. Terent. Eun. i. 2. 80 : *Idam nunc times ne illum talem . . . praecripiat tibi?* Phormio iii. 2. 6 : *Metuo lenonem ne quid suo capiti suat.* Eun. iii. 5. 62 : *Metuo fratrem ne intus sit.*

41. On this and next verse see the Preface.

45. *καλλίνικον οἴσεται.* Pflugk has rightly restored this reading of all the *libri*, which Pindar amply defends, Nem. iii. 17 : *καματωδίων δὲ πλαγᾶν ἄκος ὑγιερὸν ἐν γε βαθυπέδῳ Νεμῆα τὸ καλλίνικον φέροι.* Cf. Iph. Taur. 12. Porson has received the conjecture of Muretus, approved by many, *καλλίνικον ᾄσεται.* Elms. Matth. Dind. [*καλλίνικον*, sc. *στίφανον.* *Htg.*]

46. *ἐκ τρόχων πεπαυμένοι.* Pflugk has not rightly joined these words, which rather agree thus : *ἐκ τρόχων στείχονσι πεπαυμένοι.* Eur. Alop. vi. must be read in the same way : *ὁρῶ μὲν ἀνδρῶν τόνδε γυμνάδα στόλον στείχοντα θεωρὸν ἐκ τρόχων πεπαυμένον.* The examples which Pflugk has adduced in defence of his construction, Soph. El. 231 and 987, by no means prove it, as the verb *παύειν* there seems to have assumed the sense of *delivering* or *rescuing*.

49. The pædagogus, who now comes on the stage, is himself one of Medea's household. In his address to the nurse, there is nothing which seems contemptuously said, as Porson imagined. Cf. Hec. 609. Iph. Aul. 868. Alc. 212. El. 287—409. 851. This passage is imitated by Ennius ap. Nonium v. *Eliminor* : *Antiqua herilis fida custos corporis, Quid sic te extra aedes exanimata eliminas?*

54 is also found in Bacchæ 1020.

58. *μολούση.* So most MSS. Schol. ad hunc locum, and Phœniss. 1. Lasc. Ald. rell., *μολούσαν* Par. E. Lib. P. Mag. X. II. 57, *μολούσαν* Havn. Philemon also seems to have read the dative here, who in Athen. vii. p. 288 D. has thus parodied the passage : *ὥς ἱμερός μ' ὑπῆλθε γῆ τε κοῦραν ὧ λείξαι μολόντι, τοῦπον ὥς ἰσκέυσασα.* We have the same construction Iph. Aul. 491, sqq., where all the codices read *ἄλλως τί μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσῆλθε, συγγένειαν ἐννοουμένῳ*, and in Hom. Il. vi. 164, sqq., *τεθναίης, ᾧ Προῖτ, ἡ κάκτανε Βελλεροφόντην, "Ὅς μ' ἔθειλεν φιλότῃτι μιγήμεναι οὐκ ἐθελοῦση.* On this subject see further, 1236, sqq. Cic. Tusc. iii. 26 has preserved Ennius's interpretation : *Cupido cepit miseram nunc me proloqui Cælo atque terræ Medææ miseras.*

60. *ἦλῶ σε.* Do not with Passow in Gr. Lex. interpret it : *Miror te talia interrogantem.* The meaning of the words is : *I pronounce thee happy, that in this misery of the household, thou canst entertain so happy a persuasion, as that Medea has made an end of her grief and mourning.* Schol. Expressively, as if she had said, 'Thou art happy in entertaining such a thought.' It is clear that this is said somewhat ironically by the nurse.

61. *δεσπότας*, all the Rom. and Paris. Florent. Vict. Havn. Lascar. *δεσπόταις* Aldus and old Edd. The pædagogus says that Medea is foolish in giving way to such grief and lamentation on account of Jason's perfidy and divorce, inasmuch as a fresh and greater calamity is hanging over her, in the banishment decreed by Creon. He seems to have pronounced the next line aside from the nurse, and in a more suppressed voice.

68. *πισσοί* according to the Schol. here means, not the *dice* themselves, but the *place* where they were played. In like manner, above, 46, *τρόχοι* was said of the *curriculum*. Craten. Archel. fragm. 111, ed. Runkel: *ἐνθα Διὸς μεγάλου θῶκοι πισσοί τε καλοῦνται*. Cf. Iph. Taur. 969. Instead of *παλαίτατοι*, the reading of all the *libri*, Pierson on Mos. p. 352, from X. II. v. 1178, wished *παλαίτεροι* to be written; but Hermann rightly warns us, that the Greeks use the superl. for the compar. where they wish to point out at once that one thing is not only greater than another, but also very great or greatest of all. He cites Æsch. Eum. 30. Herod. iii. 119: *ὅς καὶ ἀλλοτριωτάτος τοι τῶν παίδων, καὶ ἥσσον κεχαρισμένος τοῦ ἀνδρός ἐστι*. ii. 103: *ἐς τοὺτους δὲ μοι δοκίει καὶ οὐ προσώτατα ἀφικίσθαι ὁ στρατός*, and lastly, ii. 35: *ἐρχομαι δὲ περὶ Αἰγύπτου μηκέτων τὸν λόγον, ὅτι πλεῖστα θυνμάσια ἔχει ἡ ἄλλη πᾶσα χώρα*. Cf. the same on Vig. 57, p. 717. Matth. Gr. Gr. § 464.

73. *τόδε*, all the Codd. But Rom. A. for a various reading, and X. II. 1183, *τάδε*, which Porson approves, to avoid the homœoteleuton, and Elmsley admits. But, as far as my observation goes, the tragic poets are not so anxious to avoid verses of like ending, the greater part of which vanish altogether, and do not involve any unpleasant sound, if we accustom ourselves not to scan them, like boys, but to recite them, as the sentiments demand.

74. *παῖδας ἐξανέξεται πάσχοντας*. On this construction, see Gr. 1110 (843), § 684, 2. Hermann has illustrated the difference between *εἰ καὶ* and *καὶ εἰ*, on Viger, 307, p. 829. Cf. Gr. 1464 (1053, c), § 861, 2.

76. *παλαιὰ καινῶν λίσσεται κηδευμάτων*. The poets very often, for the sake of the metre, or elegance, change the order of the words which the nature of the sentence seems to require. Hippol. 19: *μεῖζω βροτείας προσπεισῶν ὀμλίας*. Iph. Aul. 402: *οἷδ' οὐ διάφοροι τῶν πάρος λελεγμένων μύθων*. Troad. 674: *οὐκ ἰδᾶσσω τῶν ἐμῶν ἔχει κακῶν*. Lobeck, on Soph. Ajax 277, has brought together a great many examples of this kind. The Latin poets use the same freedom. Hor. Sat. ii. 2. 53: *Sordidus a tenui victu distabit*. Epod. i. 15: *Roges tuum labore quid iuxta meo?* A. P. 273: *Scimus inurbanum lepido seponere dicto*. Lucret. i. 805: *Sic aliis alia rebus vertuntur*.

78. The aor. *ἀπωλόμεθα*, (h. = *perimus*) with a (virtually) perfect meaning. The consequence is described as *having taken place*. Gr. 1289.

79. *πρὶν τὸ ἐξηγηλκήναι*. Hermann has observed on this passage that by the *perfect* is indicated the state which follows the doing of a thing; by the *aor.*, the completion; by the *present*, the commencement of a thing. Gr. 1274 (935), § 848, Obs. 2. The same metaphor, taken from a ship overwhelmed with the waves in a storm, and doomed to destruction by the succeeding billows, is used also by the Latins in the expressions, *exhaustire*, *exanillare labores*. Schol. *ἐξηγηλκήναι* for *πεπαῦσθαι*.

80. I have replaced *τόδε* from Rom. A. B. D. E. Flor. 10. 15. Havn., which must be referred to the new calamity, just related by the nurse. The common reading is *τάδε*, which is also found Rom.

C. and X. II. 1238. Either reading would do, but I have followed the best MSS.

83. *ἄλοιο μὲν μή*. It would be mistaking the force of the Greek expression, to think that in these words the nurse deprecates evil from Jason. On the contrary, she judges him most worthy of being doomed to destruction; but at the same time, reflecting that it is her master whom she is about to assail with impious words, she restrains her tongue, and upbraids his perfidy in milder terms. *Pfugl.* Cf. Elec. 1245. Soph. Trach. 383. Phil. 961.

86, sqq. The meaning of these lines is as follows: "Every one sets the highest value upon himself; some indeed do this in such a way, as to offend neither against the laws of God nor of man; others again there are, who have nothing before their eyes but filthy lucre; seeing that, on account of his new marriage, their father hates these children." Thus the whole runs smoothly. Cod. Havn. omits *καὶ* before *κέρδους*.

88. Elmsley, who took offence at *εἰ* followed by *οὐ*, has boldly put *καὶ* for *εἰ*. Hermann has refuted him, showing that *οὐ* is rightly put after *εἰ*, when the junction of the negation with the verb produces a negative idea; for here *οὐ στίργει* is for *μισεῖ*. See Herm. on Viger, 309. Matthiæ quotes Soph. Ajax 1131. Hermann has given other examples on Med. 348, ed. Elms. The pædagogus utters the last sentence with some hesitation—*If it is true, as you say, that the father does not love his children.*

90. *τοῖσδ' ἐρημάσας ἔχε*. Schol.: "Take these children apart from their mother, and conceal them."

92. *ταυρονότρην*, *infuriated*, and displaying her passion in her looks, just like a bull, looking angry and fearful, without natural affection, and not like a mother. Schol. Cf. *infra*, 187.

96, sqq. In the preceding lines the nurse advised the pædagogus to remove the children into the house, and out of sight of their mother. He is going to do it, when suddenly from within doors are heard the lamentations of Medea, betraying the most violent excitement of mind, and occasioning the nurse greater alarm, lest their mother should do the children any mischief. Being therefore herself now greatly excited, she entreats the children, who are retiring with the pædagogus, to go home as fast as possible; as, from the beginning made by Medea, it was evident that she would become still more furious and enraged. Hence the renewed lamentations of Medea, and, as she mentions in them her children, and devotes them to destruction with the whole family of Jason, the nurse expresses her pity for them; and whereas the wrath of the powerful is fierce and without bounds, she declares herself to be in great alarm, and takes occasion to speak in praise of moderation. It is now that the Chorus comes forward, and having heard Medea's cries, enquires into her present state. Having received an answer, on hearing fresh lamentations, they sing a Strophe, in which they conjure Medea, as though present, not to destroy herself on account of Jason's new marriage; but, however unjustly treated by Jason, to leave his punishment to Zeus, and not wear herself out with violent complainings. The Strophe ended, Medea from within invokes Themis and Artemis as witnesses of her own misery and of

Jason's perfidy, and, bewailing her own fate, calls down curses on her husband. On this the Chorus turns from the nurse, and then turning to her again, sings an Antistrophe, containing wishes and entreaties, that she would call her mistress out of doors, before she has time to do any mischief to her children, who are now within. The nurse promises to do so, but fears she shall not persuade her. She calls men fools for making use of songs at feasts and banquets, and yet never inventing any strains to soothe the terrible griefs and sorrows of mankind; for there is no need, she argues, of music in joy, which of itself produces pleasure. Having said this, she goes in to fetch Medea out of doors. The Chorus meanwhile sings an Epode, and rehearses Medea's lamentations, in which she cursed Jason the traitor to her bed, and called Themis to witness, as the avenger of her calamity. This is, in general, the argument and *rationale* of this Chorus.

97. In these expressions *πῶς* is said to mean *utinam*. The real meaning is *quomodo*; but as, in questions of this kind, there is involved for the most part a certain signification of *longing* or *wishing*, it comes to pass that such a question is in reality not very different from an exclamation. Cf. Butmann on Soph. Phil. 794. Med. 173.

103. Elmsley wanted ἀγρίον ῥ' ἥθος to be read, that the first syllable of ἄγριον might not be lengthened. I think, rightly. Short syllables indeed before a mute with a liquid, are sometimes found long, but as far as my observation goes, they are generally defended, or excused, by the *arvis* in which they are placed.

106. δῆλον δ' ἀρχῆς ἐξαιρούμενον, Par. A. B. D. E. Rom. A. B. D. Flor. 2, Lascaris and vulgò ἀρχῆς ἐξαιρούμενον, Rom. E. Flor. 15. ἐξ ἀρχῆς ἐξαιρούμενον Rom. C. Flor. 10. Havn. Ald., &c. If what is extant in our editions be genuine, it seems that, with Pflugk, we must thus explain them, that ἀρχῆς depends on ἐξαιρούμενον, and that both nearly = ἀρχόμενον. Νέφος οὐμωγῆς ἀρχῆς ἐξαιρούμενον means therefore, *doloris nubem ex initio projectam, supra quod adhuc non multum processit*—a cloud of grief at its very commencement (i. e. first formation), beyond which it has not far advanced. The nurse had said (60) ἐν ἀρχῇ πῆμα κοῦδέπω μεσοί. I cannot approve Hermann's way, who omits the prep. and joins δῆλον ἀρχῆς, for I want examples to defend this construction. With him, however, I have preferred ἀνάξει, the reading in Par. E. Flor. 2. Vict., and recognized by the Schol. Laec. B. in the margin, and almost all Musgrave's MSS. Vulgò ἀνάψει. But I have not yet changed my mind as to a conjecture on this passage which I proposed long ago: δῆλον δ' ὀργῆς ἐξαιρούμενον νέφος οὐμωγῆς ὡς τὰχ' ἀνάξει μείζονι θυμῷ, it is evident that the cloud of grief, arising from anger and indignation, will presently be stirred up with greater violence. On the expression νέφος οὐμωγῆς Cf. Herc. Fur. 1140. Hom. Il. xvii. 591; xviii. 22. Odys. xxiv. 315. Delect. Epigr. viii. 95. 4, where Jacobs on νέφος says, it has a signification of *abundance*, especially in adversities and troubles.

113. συγγενᾶς μητρός, *invisæ matris*, sc. Jasoni et Creonti.

117. With Hermann, I have stopt the passage thus, that the nurse's digression about princes may the better cohere with what goes before. Vulgò: ὅμοι, τίςνα, μή τι πάθῃθ' ὡς ὑπεραλγῶ. From Cod. Havn. I have received πάθουθ' for the common reading

πάθηθ'. In what follows, Euripides, according to his custom, represents the nurse as philosophizing, and indirectly assailing men in power (παλλὰ κρατούντες), inasmuch as, beginning to be angry on trivial grounds (ὀλίγ' ἀρχόμενοι) they do not easily lay aside their anger, when they have once taken it up.

122. Instead of τὸ γὰρ εἰθίσθαι, the reading of all the *libri*, Porson, from Brunck's conjecture, has edited τὸ δ' ἄρ' ἐνθίσθαι, κτλ., which, though it might here be tolerated, is not necessary. For it not uncommonly happens, that γὰρ is used where we should look for δέ. Hermann has admirably explained this on Viger, p. 843. "If δέ is put (says he), two things opposed to one another are mentioned together simply; but if γὰρ, the former sentence is the primary one, while the latter is added as if incidentally, as being in itself true, for the sake of strengthening the former." And our passage also is thus to be explained, in which the words τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἰσοῖσιν κρείσσον, as in themselves true, are added as the reason why these men in power, who do not live on an equality with the rest of mankind, are so feared and reprehended. This is the meaning of the words immediately following: *Be it mine to grow old in the enjoyment, if not of splendid rank and fortune, at least, of safety, and the same condition of life.* On the double γτ, see Hermann on Viger, p. 824. Matthiæ, Gr. Gr. § 602. Lobeck on Soph. Ajax, 534.

125, sqq. Buchanan thus interprets these words: *Nam popularius æqui juris Primum est nomen et experiundo et usu longo præstabilius:—For first the name of equality-of-rights is more popular, and, on experience and long usage, greatly preferable.* The meaning of what follows is: *Whereas those conditions which exceed the mean, effect no benefit to mortals; but are wont, when the deity is wroth, to bring greater calamities on families.*

128. I have edited θνητοῖς from Lasc. Par. A. Rom. C. D. E., three Florentine, Vict., Havn. Aldus θνατοῖς, and so vulgō. βροτοῖς Rom. A. B.

131, sqq. These lines seem to have been pronounced by the Coryphæus while the Chorus was going into the orchestra, and taking its station. They make, therefore, a Parode, on which see Aristot. Poet. 12. 7.

134. ἀλλ', ὦ γεραῖά. Thus the *libri*. Hermann in Elmsley seems rightly to have conjectured ἀλλά, γεραῖά, which the Dindorfs have received. They have also edited in the following line, from Elmsley's conjecture, γόν ἐκλυον for the reading of the *libri*, βοάν ἐκλυον, which spoils the metre. Perhaps the proper numbers may be more easily restored by writing: ἐπ' ἀμφίπυλον γὰρ ἔσω μελάθρον βοά' ἐκλυον οὐδὲ συνήδομαι, κτλ.

135. μελάθρον ἀμφίπυλον, as Böttiger informs us, is the house of Medea, with doors on either side, or furnished with two gates, one, called ἀγλιος θύρα, by which they entered from the public street; the other, called μέγανυλον, which led into the interior of the house. Hence were heard Medea's outcries. *Pfugk.* Cf. Becker, Charicles, sc. iii. exc. 1.

137. ἐπεὶ μοι φῶλον κέκρανται. Thus clearly Par. A. B. C. D, Rom. A. before correction, C. D. E. Flor. 15. Schol. Lasc. A, to

which Rom. A. alludes, after the correction *ἔπει μὴ φίλον κέκρανται*. This, approved also by Hermann, I have edited with the Dindorfs. *Κέκρανται* means *effectum est*. Lasc. B *ἔπει μοι φίλα κέκραται*. Lib. P, *ἔπει μοι φίλια κέκραται*. Flor. 10. Ald. rell. *ἔπει μὴ φίλα κέκραται*. Brunck, Porson, Matthiæ *ἔπει μὴ φίλια κέκρανται*. Elmsley, followed by Pflugk, *ἔπει μοι φίλια κέκρανται*.

147. Elms. has rightly pointed out, that the accus. *βιοτὰν συνηγάν* depends as well on *καταλυσάιμαν* as on *προλιπούσα*. I have therefore omitted the comma, found even in the latest editions.—The following song, consisting of Strophe, Antistrophe, and Epode, seems to be the first *stasimon* of the Chorus. Those songs were called *stasima*, which the Chorus sang or recited, after taking its station in the orchestra, after those separate portions of the action, which we call acts. For what has hitherto taken place between the nurse, the pædagogus, and the Chorus, may pass for the first act of the play. The second act begins at 214, where Medea comes upon the stage.

149. *νόμφη* was applied as early as Homer to a woman lawfully married. Cf. Il. iii. 130. Od. iv. 743.

150. *τί σοί*¹. *τί* is *διδ* *τί*, which in the MSS. Rom. A. is written over the line by the hand of the original copyist. *τίς ἔρως*, *quis amor*, i. e. *quam immodicus*—the exclamation of one gently upbraiding, with a certain degree of wonder.—Rom. A. B. D. E. Par. A. Flor. 10. Lasc. *ἀπλάστου*, which I have admitted with Brunck. In Rom. B. *η* is written over. *ἀπλήστου* Rom. C. Flor. 2. 15. Havn. Ald. rell. and schol., who explains *ἀκορίστου*. Elmsley says: "I'm not sure that *ἀπλάστου* is not too Doric." He conjectured *ῥᾶς ἀπλάτου κοίρας* in the same sense as *ῥᾶς ἀνάνδρου κοίρας*, 436. But, first, we may doubt the meaning which he assigns to this word; and next, there seems no sufficient reason, why we should change the reading of all the MSS. on mere conjecture. For we have here that very usual exchange of epithets, by which the adj. is joined to another subst. than that to which it seems that it ought to belong. So here also, if we press the meaning, we expect the adj. rather to agree with *ἔπος*, than with *κοίρα*. See 212.

156. I here omit to record the conjectures of learned men, made without any necessity. For the very meaning they have wished to express by their conjectures is contained in the reading of the MSS. The meaning of the words is: *But if thy husband is cultivating a new alliance, do not be angry with him for that: Zeus will avenge it. Thou mayest therefore resume thy peace of mind.* The last words indeed are not expressed, but they are implied. Musgrave has aptly cited Æsch. Eumen. 581, *καὶ μαρτυρήσων ἦλθον—καὶ συνδικήσων ἀνδρός*. [Cf. *κεχαγαγμένον* (= *τεθηγμένον*) τοῖσι Ἀθηναίοισι, Hdt. 7, 1, *exacerbatum*. Htg.]

163, sqq. "They who imprecate evil upon another, think they shall

¹ Brunck from Par. A. and Porson, and so all Rom. Havn. Lasc. A.; Vulgò *τίς σοί*, which the rest of the codices and editors read, and the scholiast explains, although *τί σοί* is prefixed in Junt. and Basil.

Med. of Eurip.

feel the greatest delight, if with their own eyes they see it come to pass; and therefore they desire to be *αὐτόπται*." *Bergler*. *Δύοις μιλᾶθροις*, with the regular omission of *σύν*. Gr. 1516, 5.

165. Hermann reminds us, that *πρόσθεν*, which might appear superfluous, has been added on account of *ὅρκους ἐνόησάμενα*, which went before, inasmuch as the Greeks, when speaking of an agreement or treaty, lay the greatest stress upon the first breach of faith, which seems to justify the other party in following the example. He quotes on this subject Homer Il. iii. 299, *ὅππότεροι πρότεροι ὑπὲρ ὅρκια πημήναιαν*. But this anapaestic system has this fault, that the paromiac line, with which systems of this sort usually end, is wanting. I am not sure therefore, whether it has not slipped out, for all the other systems have it, and the sense of the two last lines certainly does not contradict this suspicion, since something, which pertains to the words *ὦ πάτερ, ὦ πόλις*, seems to be wanting.

169. *Θέμις εὐκταία*. Pflugk explains these words thus: "Themis formerly invoked as the witness of Jason's promises, and about to be the avenger of her slighted deity." Cf. 207. She is here joined in the appeal to Zeus as *Διὸς πάριδος*. Soph. *Œd. Col.* 1362, *ἡ παλαιφατος Διὶ ξυγδορος Ζηνὸς ἀρχαίοις νόμοις*. Pind. *Ol.* viii. 21, *ἐνθα Σώεσθρα Διὸς ξενίου πάριδος ἀσκέϊται Θέμις*. See below 764. Hom. *Od.* ii. 68.

176. *εἰ πως*, if by any means—said of a design, the issue of which the Chorus wishes to declare as not so much within the compass of certain hope, as of doubtful expectation.

178. *τό γ' ἐνδὸν πρόθυμον*, *benevolentia*, *studium meum*. In like manner *Iph. Aul.* *τὸ εἰνὸν βουλόμενον*. Phœn. 275, *τὸ πιστόν*. *Ibid.* 473, *τὰ ἐνδοκα*. Cf. *Matthias*, Gr. § 269. This and the following verse were commonly assigned to the nurse. The fault, which even the antistrophic system rendered apparent, was corrected by Tyrwhitt, whose emendation is confirmed by Par. A.

181, sqq. With Hermann and the Dindorfs I have thus pointed the words—a comma was generally placed after *φίλα*, thus taken for the voc. But the metre opposes this construction.—In the next line Rom. E. Par. A. Flor. 10, 15, Havn. Lasc. A. *σπεῦσαι πρὶν τι κακῶσαι*. Rom. D. *σπεῦσαι τὶ πρὶν κακῶσαι*. Rom. A. B. C. Lasc. B. Ald. rell. *σπεῦσον πρὶν τι κακῶσαι*.—With Hermann, Doctr. Metr. p. 194, I have received the latter reading, so that I think the strophic, rather than the antistrophic verse to be in fault. It is very easy to make the two lines correspond by writing in the strophe, with Hermann, *Ζεὺς τόδε συνδικήσει μὴ λίαν, κτλ.*, leaving out *σοί*, which certainly is not necessary, and might easily have been added by the scholiast. Lines of this form answer to one another:

$\frac{1}{2}$ \cup \cup — \cup — \cup | — \cup —, and the more usual form:
 $\therefore \therefore$ | $\frac{1}{2}$ \cup \cup — \cup | — \cup —. Cf. *Herrn. Epitom.* l. c.

He has also proposed another emendation in *Elmsley*, where he thinks the antistrophic verse should be corrected thus: *σπεῦσον δὲ τι πρὶν κακῶσαι*, which the Dindorfs have received. In this doubtful matter, I have preferred the remedy which seemed the least violent, yet equally appropriate to the meaning.

184. φόβος εὐ πείρω—observe the construction. Thus also the Latins and Germans use verbs of fearing, when they express doubt combined with fear; so that what follows syntactically accords with the notion of doubt. There is here no enallage of particles. In fact it very generally happens, that the construction is governed, not by the natural, but by the adventitious, sense of the words. *G. H. Schaefer*. Cf. *Heracl.* 791. *Androm.* 60. *Soph. Trach.* 176. *Infra* 931. *Matt. Gr.* § 250, note 1. *Rost, Gr.* p. 624.

186. *Matthias* interprets: *Hanc operam in cumulum suscepti jam laboris tibi prestabo, ut tibi gratum faciam*: “for the sake of obliging you, I will undertake this task, to complete what I have already begun.”

194. βίον τερπνός, *vitam exhilarantes*. On this construction of the gen., see *Matth. Gr.* § 344, 1.

197. Euripides frequently uses θάνατος, plur. when speaking of violent, or, what comes to the same thing, premature death; and so also Æschylus and Sophocles, as *Choeph.* 51. *Elec.* 206. *Scidlor* on *Eur. Elec.* 479.—I may be allowed here to transcribe *Hugo Grotius's* admirable translation of this whole passage: *Nil me peccet iudice, si quis Proavos multum sapuisse negat, Placuit thalamos quibus et festas Ornare dapes carmine, lætas Quod mulceret molliter aures. At multifidis nemo cæcænis Docuit stygios sistere luctus. Unde et mortes et funesti Canis totas vertere domos. Atqui potius debuit istis Musa mædæri, nam quid cœnâ Ridente jucat tendere vocem, Cum res per se sit grata satis Dulcis mortalibus eva?*

209, sqq. *Schol.*: How did *Themis* cause *Medea* to cross over? Because it was from believing his oaths that she had followed *Jæson*. If the reading in the following lines be correct, the junction of νόχιον with ἀλα must be explained by that interchange of the adjective, by which it is frequently coupled to another noun, than the one to which it properly corresponds. Our adj. here might have been used of flight, and, poetically, even of fugitives; but it is applied more boldly to the sea, which they crossed by a nocturnal flight. In like manner *Æsch. Persæ*, 952, νυχίαν πλάκα, and *Rhesus*, 53, νυκτὶρ πλάττ. However, I was near receiving *Lenting's* elegant conjecture, μύχιον, which I remember was also made by *Hermann*. That it may be understood, how unusually and daringly the tragic poets transfer epithets to other words, I will here quote examples from *Lobeck's* very learned adnotations on *Soph. Ajax* 7. *Eur. Herc. Fur.* 450, γράται δσων πηγαί. *Ibid.* 782, ἐπτάπυλοι πόλεως ἀγυαί. *Phœn.* 1351, λευκοπήχης κτέποι χερσίν. *Iph. Aul.* 1266, λίκτρων ἀρπαγῆς ἑλληνικάς. *Elec.* 450, Θέτιδος εἰνάλιον γόνον. *Troad.* 1220, φρύγια τέκλων ἀγάματα. *Orest.* 966, ποτανὸν δίωγμα πύλων. *Androm.* 159, ἡκυρώσας ψυχὴ γυναικῶν. With which *Lobeck* compares *Lucret. i.* 476, *Alexandri Phrygiæ sub pectore*, and 24, *Nemeus hiatus leonis*. From these examples we may understand on what grounds *Bothe*, with *Milton* and *Heath*, in the next line edited ἀπέραντον, instead of the reading of all the libri, ἀπέραντον.

214. μέμψηθ', *Par. A. B. D. Rom. D. E. Flor.* 10, 15. *Havn. Lib. P. Lasc. Schol.* on 222. I have replaced this, for *Medea's* meaning is: *ut libera sim vestra reprehensione*. Vulgò μέμψηθ', read

by Ald. rell. Flor. 2. Schol. on 217. Rom. A. B. read *μήφοισθ'*.—The words which immediately follow, are not so easily explained. Interpreters have taken different views of their meaning. In brief, I think Seidler's interpretation the only true one: *I have known many men of an austere character, some whom I have seen with my own eyes, others at a distance, of whom I have heard.* In the words *σεμνοὺς γεγῶτας* we must not regard the partic. as redundant. It is added, because the poet means, not so much men in themselves severe, as those who have been so represented, and are esteemed austere, in the judgement of others. Seidler then aptly compares *Æsch. Agam. 987, πύθομαι δ' ἀπ' ὀμμάτων νόστον, αὐτόμαρτυς ὢν*, and *Soph. C. 12, πύργοι μὲν οἱ πόλιν στείγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω*, i. e. *ut ad aspectu cognoscitur.* See Hermann on the passage. Presently, to these austere characters are opposed others, who by pursuing a quieter mode of life (*οἱ δ' ἀφ' ἡσύχου ποδός*) have acquired the character of being indolent. In *δύσκειαν ἐκτήσαντο καὶ ῥαθυμίαν* we have the figure called by grammarians *ἐν διὰ δυοῖν*, in which two words are put, one of which serves as an explanation, sometimes as an ornament and amplification of the others. Lobeck discourses on this subject with his usual learning on *Soph. Aj. 145.*

219. The γὰρ, which Wytttenbach, without any reason, wished to change into δ' ἀρ', has reference to a sentiment, not indeed expressed in words, but sufficiently clear from the sense of the whole passage. Matthiæ rightly explains: *These have gained the character of indolence, but unjustly: for it is not right to judge of a man's character from his looks.*

220. For ἐκμαθεῖν, Flor. 2. Vict. ἐκμάθοι, and Eustath. on Il. iii. p. 415, 8, ἐκμάθῃ. Elmsley has shown that the reading of Eustathius, approved by Porson, is wrong; for he reminds us, that the subj. is not used by the tragedians (he might too have said by any Greek writers) with *πρὶν ἂν*, unless there be in the former clause a signification of denying or prohibiting. He is right; but has neglected to enquire into the reason, which Hermann has admirably explained on this passage: "For one ought to be certain, not only that a thing *will* be, but *when* it will be, if one wishes to do any thing, before it comes to pass."

223, sqq. Hermann thinks this passage aimed at Cleon, who was then exceedingly obnoxious to his countrymen.—*πικρός* is *molestus, invidius, distasteful, obnoxious.*

228. I have preserved *γινώσκειν*, which, as it is supported by the MSS. and editors, one may perhaps interpret *usu et experientia cognoscere*: so that this would be the meaning of the line, in *whom I might have learnt and experienced all things with pleasure.* Hermann: "in quo mihi situm erat, ut omnia recte instituerem." For *γινώσκειν*, says he, is also *decernere, constituere.* This passage, however, hardly justifies the meaning *decernendi.* Musgrave has corrected *γινώσκεις* *καλῶς*, which the latest editors seem with justice to have preferred.

232, sqq. The scholiast rightly observes, that Euripides has here committed an anachronism with regard to the custom of the heroic age; for in the age of Homer it was customary for the bride to receive bridal presents from the bridegroom (*ἔδνα*, Hom. *Iliad* xi.

244; xvi. 178, 190; xii. 472). But in Euripides's age a dowry (φέρνῃ or προίξ) was to be given by the parents of the bride to the bridegroom. But it often happens, that the poet looks to the customs of his own age, when he ought rather to have regarded those of former times. Sometimes we see even the most different ages jumbled together, as in Hippol. 625, sqq.

234. With Brunck and others I have edited κακοῦ γὰρ τοῦτ' ἔτ' ἅγιον κακόν, which however I understand differently from the common acceptation: *For this (χρημάτων ὑπερβολῇ πόσιν πρίασθαι δεισπότην τι σώματος λαβεῖν) is a much more bitter evil, than what is commonly esteemed as evil.* In the gen. κακοῦ he comprehends all things, which are wont to be evil to mankind. In German also we may say: *Denn diess ist ein noch grösseres Unglück als das Unglück.*—τοῦδ' ἔτι, which Matthiæ has received from Flor. 2. Vict. Lasc. B. Ald. rell. and rendered *hoc malo, quod commemoravi, aliud quod maius acerbius est*, displeases me for several reasons, principally on account of the words *καὶ τῷδ' ἁγὼν μέγιστος*. Rom. C. Lasc. A, τοῦδ' ἔτι ἅγιον. Par. A. Rom. A. D. Flor. 15, τοῦ ἁγίου. Par. B. D. Rom. E. Stobæus τοῦτ' ἁγίον, which Musgrave has received. Rom. B. τοῦτο δ' ἁγ. The following sentence, which, from *πρῶτα μὲν*, we should expect to find joined to what goes before by *εἰπετα δέ*, is joined to it by *καί*—a very common change of construction.

236. He seems to have alluded to the Attic law, which was harsh and stern to women meditating ἀπόλειψιν. See Meier. Att. Process, p. 414. *Pflicht*.

242. μὴ βίῃ φέρων ζυγόν, *bearing the yoke without reluctance.* The metaphor is drawn from two-horse chariots, with which married couples are often compared. Below, 673, Ægeus says of himself οὐκ ἴσμεν εὐνῆς ἄζυγος γαμηλίου. The sentiments here uttered by Medea are of those on which Euripides very often used to descant. Cf. Orest. 602. Hel. 297. Very many such sentiments have been collected by Firnhaber, in his "Die Verdächtigungen Euripideischer Verse," p. 28.

245. All the Paris codices, except E, support καρδίαν ἄσης, which I have given, with other editors. Three Flor. Vict., M. S. Cotton, Lasc., Eustath. p. 739, 36, read καρδίαν ἄσσης, with gloss. λύπης. βλάβης Rom. C. καρδίαν ἀρης Havn. καρδίας χόλον Ald., which Elmsley thinks originated from 590. Rom. D. and Olympiod. apud Ruhnck, ad Tim. p. 247, καρδίας ἄσσην, which, though received by Porson, I cannot approve, for this very reason, that, as being more common, it may easily excite the suspicion of being a correction; whereas the other reading, of most of the MSS. to which the others also more nearly approach, is somewhat more elegant; neither is it unusual in our poet. Cf. Bacchæ 231, 280. Hippol. 511. Hel. 1292. Troad. 1018.

246. πρὸς φίλον τιν'—Rom. A. B. C. D. Par. A. Vict. Lasc. φίλων τιν', Ald. Three Florent. Havn. On the distinction between the two readings, not perceived by Elmsley, see Hermann on Sop. Ajax. 977.—πρὸς ἡλικας, which Porson has restored from conjecture, is recognized by Cod. Havn. Others, against the metre, read ἡλικα

καὶ ὥς φρονούντες, *ill-judging*, must be joined with λέγουσι. Cf. Heracl. 56.

254. I have replaced φῶλον συνουσία from Edd. and MSS. For κοινωνία, which Par. A. Rom. D. have as a various reading, and Flor. 10 in the text, with gloss. συνουσία, though to some it appears more *recherché*, I very much fear, is nothing more than a more accurate explanation of the common reading, originating with some interpreter, who judged that word to be here both more suitable and more significant.

258. μεταρρίσασθαι, to escape from an impending calamity by changing one's station—one's *anchorage*, as it were. The metaphorical use of this word, also below 442, and Alc. 798, has obviously arisen from that very common simile, by which human life is compared to a voyage. *Pfugk.*

259. It is usual for Euripides's characters to beg of the Chorus to keep silence on what it has seen or heard. Cf. Hippol. 705. Iph. Taur. 1053. Iph. Aul. 542. Ion 666.

261. δίκην, conjectured by Elmsley on Heracl. 852, and confirmed by Cod. Rom. D. Flor. 15, has been rightly approved by Matthiæ, and received by Dindorf. For Medea, here confessing that she is about to take vengeance, ought not to doubt whether she does so *justly* or not, as she must have assumed that Jason's punishment, which she was contriving, was just. δίκην, therefore, the common reading, is bad. The following line, which some interpreters have tried to amend, others have wrongly explained, has been well defended by Hermann, who renders it : *et qui dedit ei filiam et quam dedit.* For γήμασθαι means *dare in matrimonium*, scil. *se* or *suos*. Hom. Il. ix. 394, Πηλεὺς θήν μοι ἔπειτα γυναῖκα γαμήσσειν αὐτῷ.

263, sqq. Euripides, whom we know to have been trained in the schools of the orators and sophists, has very often introduced his characters disputing in such a manner, that his own great art and skill in oratory are apparent from their speeches, especially the longer ones. The poet introduced these discussions, because the Athenian people, whom he tried to please, at that time took wonderful delight in oratorical displays, and in the art of rhetoric. The speeches of Euripides, therefore, generally present an artificial exordium, in which he commences with some general sentiment connected with the arguments of the speech, and forming a sort of prelude to the subject ; and concludes with a sententious ending, that nothing may be wanting to strike the ears of the hearers, and make a lively impression on their minds. This practice, so far from reprehensible in itself, that it merits the greatest praise, has not, however, in all cases been adopted by Euripides with sufficient caution and propriety. For such sentiments, as he is in the habit of introducing at the beginning and end of his speeches, are not unfrequently too foreign to their subject, and too far-fetched, or too frigid and feeble, and little in accordance with the characters of the speakers.

This last fault is chargeable on a clause of this speech ; for he has represented Medea, herself a woman, as by no means commending her own sex, but saying such things of them as deserve little praise. Similar attacks are to be found, *infra* 384, and 403, sqq., which are to

be explained by that insatiable hatred of women, which the poet, under the character of Hippolytus (480), has ingeniously confessed; and in which he indulged on every occasion, and at times absurdly enough, by abusing and reviling women in every kind of way.

267. Codd. Rom. C. D. and edd. vett. read *δράσω τὰς*, i. e. *σιγήσομαι*, as Brunck rightly understood. The sense is good, and almost necessary to the passage. But as Par. A. Rom. A. (in which, however, *δράσω* is written over), B. Cott. Mag. Flor. 2, 10, 15. Havn. have *δράσον*, and Lasc. *δράσον*, I thought we ought not to slight it, but see whether it could in any way be defended. And, unless I greatly mistake, the same meaning, for the sake of which the common reading has been maintained, is involved also in the reading of most of the MSS. For the Chorus, whilst exhorting Medea to revenge, and approving her design most cordially, signifies at the same time, that it will do what it has been asked; which, though more covertly expressed, is by no means excluded by that reading of the MSS.—*θαυμάσω* Lasc. Rom. D. Flor. 10, 15. Havn. The tragic poets did not use this form, which seems on the whole to have been rare.

269. When a new character is about to appear on the stage, his name and title are usually indicated, either by the new comer himself, or by some one already on the stage.

272. *εἶπον*. On this use and meaning of the aor., see Hermann on Viger, 745. 162. Rost, Gr. Gr. § 116, note 4. Cf. 223. 707.

278. *ἐξίᾱσι πάντα δὴ κάλων*—a proverbial expression, like *πάντα λίθον κινεῖν*, of those who try every expedient. Arist. Equites 731, *νῦν δὲ ἰσι πάντα δὴ κάλων ἐξίᾱναι σεαυτοῦ*. *πάντα κάλων ἐκτείνειν* is used in the same sense by Plato, Protag. p. 338 A. *ἀνίᾱναι* Dio Chrysost. Or. iv.—*κινεῖν* Lucian, Scyth. § 11. *Pflugk*.

280. They, who are in adversity, dare not freely address those in whose power they are.

282. *παραμπίσχειν*, Lasc. *παραμπίσχειν*, Ald. and all editors before Buchanan. *παραμπίχειν*, Flor. A. Par. A. Rom. A. B. D. E. Flor. 2. 10. 15. Havn. This I have admitted with Brunck and Porson. Æsch. Pers. 848, has used this form of the verb, and Prom. 521. *παραμπίσχειν*, Par. B. D. E. Cotton, who has also *παρ' ἀμπίχειν*, preferred by Elmsley, Matthiæ, and other editors.

284. *Pflugk* has understood the structure and meaning of the words most correctly. The genitives, says he, appear to me to depend on *πολλά*—in this sense: *many things of this fear* (i. e. *many things which excite, are causes of, this fear*) *concur*.

287. Brunck, who discovered some tautology in these words, has written *χόλῳ δ' ἀπειλείς*. But there is no tautology at all. The meaning is: *I hear, from the messengers' reports, that you are threatening*.

292. On the exordium of this speech, in which the poet doubtless had his contemporaries in view, see what was said on 263. Similar exordia will be found below, 447, 522, 579.

295. *ἐκδιδάσκεισθαι*, to instruct and educate at one's own expense, i. e. *to have them educated*. On the second accus. *σοφοῦς*, which is *proleptic*, see Gr. 643 (523) § 439, 2.

296. Hermann ap. Elmsley has explained this passage : *nam præter alia, nominatim ignaviam, etiam invidiâ laborant.* Remark this use by the adj. ἄλλος, which has sometimes wonderfully deceived learned men. For this adj. which properly distinguishes things of the same class, and opposes the individuals to each other, is often, by a kind of brevity of expression, joined with a substantive involving a totally different notion from the other, to which it is opposed. In a construction of this kind, we must understand that common genus, which the Greeks had in their mind, into which one may resolve all the different notions of substantives; so that it is no longer different things, but the individuals of the same class, which are opposed to each other. This will be immediately perceived, if we join ἄλλος with this *understood* notion of the genus, and take as in apposition the subst. with which it is joined. In Homer, Od. ii. 412, we read μήτηρ δ' ἔμοι οὔτε πέπυσται οὐδ' ἄλλαι δμωαί. The poet was going to say something of this kind : Neither my mother has discovered any thing, nor the other women,—servants; but he has omitted the *genus*, to which both *species* belong, and briefly joined ἄλλος to another species. In Latin it ought generally to be rendered by *præterea*. There is a similar passage in Homer, Od. vi. 83, about Nausicaa's mules : αἱ δ' ἄμωρον ταύωντο φέρον δ' ἰσθῆτα καὶ αὐτήν, Οὐκ οἶην ἄμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι. Cf. viii. 40. ix. 193. 367. Soph. Phil. 38, and there Hermann and Wunder. (Ed. Tyr. 7. Eur. Hel. 113. Stallbaum on Plat. Phæd. has given other examples, 232, E. The Latins use *alius* in the same way. Livy, iv. 40 : *Eo missa plaustra jumentaue alia ab urbe.* ii. 17 : *Ceterum nihilo ecivis fœde deditâ urbe, quam si capta foret.* *Aurunci passim principes se uri percussi; sub coronâ venierunt coloni alii.* With this passage may be aptly compared Plat. Gorg. 64 : ζηλωτὸς ὢν καὶ εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων. Cf. Walch. Emend. Liv. p. 58. [In illustration of the theory, which explains this construction by regarding the second subst. as in apposition to the ἄλλος, cf. St. Luke xxiii. 32 : *And there were also two other malefactors led with him to be put to death.*]

305. τοῖς δ' οὖν πρ., Ald. Rell. C. All the other Codd. and Lasc. τοῖς δ' αὖ, which Pierson, Verisim. p. 58, perceived ought to be read. The same particle, which Rom. A. B. D. E. Flor. 10. 15. Havn. Lasc. expressly supply, I thought should be received in the next line. Medea opposes Creon, to whom she now turns, to all whom she has mentioned individually in what goes before. *Tu vero contra*, &c. : vulgò σὺ δ' οὖν φοβέει με.

309. σὺ γὰρ τί μ' ἡδίκηκας; The position of σὺ, in the beginning of the line, opposes Creon more strongly to Jason, whom she presently says she hates. I have therefore preferred this order of the words as the more elegant and more suitable to the other, τί γὰρ σὺ μ' ἡδίκηκας, read by Rom. A. B. D. E. Flor. 10. 15. Havn., and admitted by Brunck. Porson has restored the common reading recognized by Rom. C.

314. On the masc. partep. ἡδικημένοι and νικώμενοι, see 385.

317. Codd. and Edd. βουλεύσας. Elmsley, from conjecture, writes βουλεύς, which is approved by Hermann, and received by the Din-

dorfs and Pflugk. The reason of the change was this:—Creon being convinced that Medea was saying one thing and meaning another, and that by her smooth speech she was only studying to dissemble her deadly hatred, they fancied he could not be afraid, lest she should *some time or other* meditate mischief, but lest she should *even then* be planning it in her mind, and only waiting for an opportunity to execute it. But I detect the same meaning in the reading of the *libri*. Creon says *metuo, ne quid mali excoGITaveris*, i. e. *a te excoGITatum sit*. The aor. subj. is used in the proper signification of this tense. See Hermann's discussion on this passage.

319. Hermann, apud Elmsley, has well observed, that Euripides, when he wrote *γυνή γάρ ὀξύθυμος, ὥς δ' αὖτως ἀνὴρ*, having Medea particularly in view, began to speak of *women*, but afterwards added *men*, for fear any one should think, that what was quite as chargeable upon men, was said against *women* only. He also reminds us, that Creon, in speaking of a *σιωπηλὸς σοφός*, had in view what he himself had just said, *σοφὴ πίπυκας*, and what Medea had answered, *σοφὴ γὰρ οὐσα*, κτλ., and εἰμὶ δ' οὐκ ἄγαν σοφῇ.

321. There is no need of Valckenaer's proposed conjecture on Phoen. 497, *μὴ λόγους πλῆκει*, received by Brunck. Elmsley observes: *he who says μὴ λόγους πλῆκει, bids one use straightforward and simple language; but he who says μὴ λόγους λίγει, bids one hold one's tongue*. This last assertion is hardly correct. Creon means: *do not speak words, that will do no good*; for it is well known that *λόγους* means also, words which are nothing but words, empty sayings.

322. The meaning is: *for these things, which I have disclosed to you, are resolved upon and decreed*.

323. *μίνης*, Lasc. Par. A. Flor. A. Rom. A. B. D. E. Flor. 10. 15. Havn. In Rom. A. γρ. καὶ μενεῖς is written over. In B. εἰς. μενεῖς distinctly in Rom. C., and this is the common reading. I have preferred this, because Creon ought here to speak decidedly.

324. *πρὸς σε γονάτων*,—*σε* is wanting in Ald. Brub. Herv. 1. 2. Rom. C. Havn., added by Carter from Schol., and so Rom. A. B. D. E. Flor. A. 2. 10. 15. Lasc. has *πρὸς σε γούνων*. Cott. *πρὸς σε γούνων*, which Porson has received. On the use of the pron. in similar forms of supplication, see Matthiæ, Gr. § 468.

326. Medea, in prefixing *ἀλλά* to her question, has in view what Creon had just said, *οὐ γὰρ ἂν πείσαις ποτέ*. The sentence, which she has in her mind, but the former part of which she suppresses, might run somewhat thus: *I have not moved thee, then, but thou drivest me out, and regardest not my prayers?*

331. In the preceding line Medea had observed, in general, that love was pernicious to mankind. This Creon restricts, saying that it depends upon chance. As, however, he does not altogether approve Medea's opinion, but also wishes some account to be taken of chance, which she had disregarded, he therefore adds *καί*. Elmsley has cited a similar passage, Troad. 1051, sqq. There, on Hecuba saying, *οὐκ ἔστ' ἐραστῆς ὄστις οὐκ αἰὶ φιλεῖ*, Menelaus replies *ὅπως ἂν ἐβῇ τῶν ἱρωμένων ὁ νοῦς*. In the next line, Rom. C has *λάθῃ*, with *οἱ* written over. Elmsley thinks either of them good: not so Hermann, who says: *here, where Medea is clearly wishing, and not*

ordering, the opt. alone is to be preferred. Plutarch also retains the opt. in Brutus, 1008 B, and Athenæus, 150 F.

334. Medea's reply to Creon, when he says, *takes yourself off, and rid me of your annoyance*, has this force: *what you say of annoyance belongs rather to me. I am involved in annoyances and miseries, nor am I free from toil*. Being about, therefore, to deny what he had said, viz. that he was enduring annoyance, Medea seizes upon the word, which immediately precedes, and in which the primary notion, which she wishes to deny, is involved, and puts *πονούμεν* in the beginning of the line. There is no need, therefore, of Musgrave's conjecture, *πόνος μὲν ἡμῖς δ' οὐ πόνῳ κεχρήμεθα*, which Brunck and Porson have received as most certain; little thinking, as Matthiæ cleverly observes, that in this reading Medea less civilly concedes to Creon that he is *ἐν πόνῳ*. Remark also that very usual mode of expression, by which the Greeks say over again, by denying the contrary, what they wish to confirm, and with a certain degree of force to affirm.

336. At the end of this line I have put a comma. There is commonly a full stop. But Creon, in the next line, interrupts Medea's speech, which she continues in the words, *μὴν με μείναι τήνδ' ἔασον ἡμίραν*, κτλ., which she already has in her mind, when she says, *ἀλλὰ σ' αἰτοῦμαι, Κρέον*. Schæfer, ap. Porson, wants the words to be pointed thus: *μὴ δῆρα. τοῦτό γ' ἀλλὰ σ' αἰτοῦμαι, Κρέον*.

339. τί δ' αὖ βιάξαι. Lasc. Rom. A. B. D. E. Flor. A. 2. 10. 15. Vict. Havn. This, with Bothe, I have replaced. Creon looks to the preceding line, in which Medea has indicated that she did not wish to deprecate exile, but to attain some other object. *Quid vero rursus me urges, nec hinc te auferes*. Edd. and Rom. C. τί δ' οὖν βιάζει.

341. Elmsley conjectured *οἱ φευξόμεθα*. *φ* is seldom met with, signifying motion to a place—nevertheless it is found. Soph. Elec. 1435 (1429 Herm.), Electra says: *φ νεῖς, ἐκείγ' ὦν*. Ed. Col. 181 (179), *ἔπει μάν—φ σ' ἄγω*. Antig. 444 (440), *σὺ μὲν κομίζεις ἄν σεαυτὸν φ θέλεις*. Here however Cod. Par. reads *οἱ*. Hom. Il. xiii. 329, *Μηριόνης—ἥρχ' ἴμιν, ὅρρ' ἀφίκεσθαι κατὰ στρατόν, φ μιν ἀνώγει*. Gr.

350. *ὅρρ' μὲν ἐξαμαρτάνων*. On this use of partcp., see Hermann on Viger, note 218. Gr. 1110 (843) § 684, ii. The Latin poets have here and there imitated this Græcism. Virgil, *Æn.* ii. 376: *Disit, et exemplo, neque enim responsa dabantur Fida satis, sensu medius delapsus in hostes*. Statius, Theb. vii. 791: *Non aliter cæco nocturni turbine Cori Sois peritura ratia*. Cf. Hor. Ode iii. 16, 30: *Puræ riuus aquæ fulgentem imperio fertilis Africa Fallit sorte beator*.

352. Ennius, ap. Cic. pro Rabir. c. ii. § 29, and ad Attic. vii. 26: *Si te secundo lumine hic offendero, moriere*.

357, sqq. The Chorus, which stands in the orchestra, awaiting the *dénouement* of the drama, and rarely quits its post during the action, is a perpetual witness and judge of every thing that is done. It not only has its regular songs between each act, but interposes a few verses between the longer speeches and dialogues, in which it is wont to adjudicate between the actors, and to teach them better, to encour-

rage and dissuade, to commiserate and console them. Vid. Hor. Ars Poet. 193. These verses mostly consist of trimeters; here, however, anapaests are found, being admitted by the poet, I suppose, the more vividly to express the sympathy of the Chorus, under the influence of which it deploras and bewails the fresh calamity of this most unfortunate woman.

357. Omitted in Rom. C. Flor. 2. 15. Havn. has it in the margin. Seidler has doubts on the use of a monometer in the exordium of an anapaestic song.

360. *χθόνα στερῆρα κακῶν*. On this diversity of genders in substantives, which involve an apposition to the other subst., see Matthiae, § 429. At the end of this system I have written *ἐπόρευσε*, according to the three Flor. and Vict. Vulgò *ἐπόρευσε*.

364. *τίς ἀντρέψι*; This formula of enquiry is here frigid and devoid of spirit. Cf. *πῶς δοκίς*; Hippol. 446. Hec. 1160. Iph. Aul. 1599. These expressions more become an orator than a poet; and they are not rare in Euripides, who sometimes thinks of nothing but filling up the verse. The most common of all is that *οἶμαι*, with which he is wont to enfeeble his sentences *usque ad nauseam*.

365. *ἀλλ' οὔτι ταύτῃ ταῦτα*, scil. *ἀποβήσεται*, or some such thing. See Valckenaer on Hippol. 41. *Pfugk*.

372. On the nominative absolute, see Matthiae, § 311.

377. *πρῶτον* is here *potissimum pro ceteris*.

384. *τῇ εὐθείᾳ*, scil. *ὁδῷ*. These accus. depend on a verb or partep. to be understood from *ἐλεῖν*, but omitted after *ἐλεῖν*, because the poet had in his mind, and was going to put, some similar verb to these accus.

385. *σοφοί*. All the MSS. and scholiasts. Hermann's note on Viger, 50, p. 714, is worth transcribing here. "When the masc. *gend.* is used for one woman, they always use the plural number; and where they use the plur. of a woman, they also use the masc. The masc. sing. is used, when any one is understood universally, whether male or female, though a woman is now alluded to. On the other hand, when speaking of several women, so that *men* ought not to be understood, they use the fem. Med. 386." Elmsley, however, looking at this very note, says "that not the whole female sex, but Medea alone, is to be understood, since to her alone apply the words *φαρμακῶς αὐτοῦς ἐλεῖν*. To her alone poisoning was *ἡ εὐθεῖα ὁδός*. Had there been question of *all* women, *δόλοις, τέχναις, μηχαναῖς*, or something of the sort, would have been used. I have therefore written *σοφοί*, which others also have proposed." I do not agree with him. Such is his hatred of women, that Euripides has transferred to the whole sex what could properly be said of Medea alone; inasmuch as he wished to reproach them all with tricks and intrigues—a proceeding which can scarcely seem wonderful to any one, who remembers how persevering an abuser of womankind our poet is.—*εἶν*. On this form of the verb, which the Greeks use in passing from one subject to another, see Hermann on Viger, ch. v. sect. vi. 9.

386. *καὶ δὲ τεθῆναι*, *kill then, suppose them dead*. On this use of these particles, see Hermann on Viger, 331. Gr. 1459 (1063, d. 3).

405. The marriage between Glaucus and Jason is called *Σισύφιοι γάμοι*, because Creon, Glaucus's father, was said to be the son of Sisyphus.

406. Hartung, in this dissertation on the interpolations in Euripides's plays, prefixed to his edition of *Iph. Aul.*, puts down the three last lines of this speech as forgeries. He says: "they are not consistent with Medea's character, and, if they were, they ought not assuredly to be spoken by Medea herself." He does well in criticising the poet's error of judgement, but has not acted with sufficient caution, in suspecting as spurious, on that account, lines completely worthy of Euripides. See notes on 263 and 385. Nor ought it to excite suspicion of forgery, that Cod. Havn. has a mark prefixed to the two last lines of the Chorus. There is here an oversight of the copyists.

410, sqq. On account of Jason's signal perfidy, the Chorus hopes that in future men, not women, will be evil spoken of. It also bewails Medea's surpassingly wretched condition, in being driven, without refuge, from her country, her husband, and her home. *Pflugk*. Cf. *Ion* 1096, sqq.

414. Perhaps *ἀραρον* is the right reading.

417. Matthiæ thinks *σπρέφουσι* put intransitively. *Pflugk* agrees with him, and interprets the words thus: "*mutata est fama, sic ut vita mea laudibus feratur.*" Neither of them is right. The words must be joined thus: *φάμαι σπρέφουσι τὰν ἐμὰν βιοτὰν (ὥστε) ἔχειν εὐκλειαν*. *Pflugk* moreover has thrown the two lines into one, so that the line would run thus $\text{—} \cup \text{—} \text{—} \cup \text{—} \text{—} \cup \text{—} \text{—} \cup \text{—} \text{—} \cup \text{—} \text{—} \cup \text{—} \text{—}$. For in this way he has tried to defend the reading of the *libri*, *σπρέφουσι*, against Elmsley's conjecture, *σπρέφουσιν*, which certainly, to suit better both the meaning and the metre, Hermann has approved and the Dindorfs have received it.

423. *ὕμνιονσαι*, Rom. A. B. Flor. 10. Havn. *ὕμναιονσαι*, Rom. D. *ὕμνῆσ'*, Mag. Flor. 2. Vict. The form *ὕμνῆσαι*, rare indeed in the tragedians, is supported not only by the rest of the codices, but by Eustathius, 643-13. Elmsley has adduced examples of similar forms from Hippol. 157, *ἀπτευν*; *Iph. Aul.* 789, *μυθῆσαι*; from *Æsch. Prom.* 121, *εἰσοιχνεύσιν*, and 646, *πολεῦμεναι*. Cf. Hermann on *Iph. Aul.* 796.

424, sqq. The meaning is this: *Phœbus, the leader of song, has not granted to our understanding the faculty of verse; for, had it been granted us, I would have sung a song against the race of men,—scil. a song full of reviling. Length of time, however, has much to say, both on our condition, and on that of men. To the dat. ἀμετέρα γνώμα, the poet has added ἐν, because he meant to say that that faculty was not implanted in the mind of women. For ὥπασε Lasc. Par. B. D. Burn (C. ap. Porson). Rom. E. Vict. ἱπνεύσει, which Porson reminds us is good in itself, but spoils the metre. This reading, however, is too elegant to be discarded forthwith; and it may be adapted to the metre by writing οὐ γὰρ ἐν ἀμετέρα γνώμα λύρας θέσπιν ἱπνεύσιν ἀοιδὰν φοῖβος, ἀγήτωρ μέλιων. With the common reading, Porson compares Hom. *Od.* viii. 498, θεὸς ὥπασε θέσπιν ἀοιδήν.*

430. After πολλὰ μὲν ἀμετέραν according to common usage ought to have followed πολλὰ δὲ τῇ τῶν ἀνδρῶν μοῖραν εἰπεῖν, but

Euripides has neglected this, and from the distinction expressed by *μιν* has passed on to the union expressed by *τε*.

433. *πατρίων* Ald. *rell.* *πατρίων* Brunek has received from Par. A, and thus Lasc., all the Rom. Mag., three Flor. Vict., Havn. On the difference between *πάτριος*, *πατῶς*, *πατρικός*, cf. Hermann, both on this passage ap. Elmsley, and on Baechas, 1635. They differ thus: *πάτρια* are things which belong to one's father; *πατῶς*, things which come from one's father; *πατρικά*, things like one's father's. He also observes, on Hec. 80, that *πατῶς*, with the middle syllable short, is found neither in iambs, as approaching more nearly to common discourse, nor in other metres, as the last syllable is not in the *ictus*.

433. *διδύμων* I have edited from Rom. A. B. C. Havn. Vulgò *διδύμων*. For though it was very common for Greek writers, particularly the poets, to join masc. adj. with fem. subst. they do not seem to have done so at random. Wherever it is done, they have, for the most part, not so much the gender, as the idea of the subst. before their eyes. See Matthiae, Gr. § 434, 1. It is done too for the sake of avoiding an hiatus (see Lobeck on Soph. Ajax 224): and sometimes to vary the terminations. This last seems to be the case in Herc. Fur. 647, where the poet uses *διδυμον ἥσαν*, which Elmsley has used to defend the common reading. As, however, the adj. here is somewhat remote from its subst. I have preferred the other reading, which is also recommended by MS. authority. The verb *ορίζειν*, to which interpreters have assigned I know not what extraordinary meaning, is here, as in Æsch. 545, *dividere, secare*; and is aptly used of sailing through the Symplagades.

437. *κείρας λίκτρον*. "Tertium genus circumscriptionis est, poetis maxime usitatum, *δόρυμάτων θρήνοι*, *θρήνων δόρυματα*, qualia sæpe splendorem orationis augent." Herm. on Vig. p. 885.

440. *μῖναι*, Par. D. Rom. A. B. D. E. Flor. 10. Havn. *μῖναι* the old editors and some codices, which is restored by Matthiae. It is not probable, however, as Elmsley observes, that Euripides would have preferred shortening the first syllable of *μῖναι*, to using the other, and at the same time more usual form.

444. *πάρα*, i. e. *πάρισσι*, Porson, and thus Lasc. and four Roman MSS. used by Elmsley. Rom. D. alone has *παρά*. Porson has not ill conjectured *σῶν*, for the usual reading, *ρῶν*—an emendation received, perhaps rightly, by Pflugk and the Dindorfs. On the correspondence of *τε* and *δέ* Hermann ap. Elmsley writes thus: "*τε* and *δέ* often answer to each other, when each member has its own verb, and the subject is such, that the parts, which began to be disjoined by *τε*, may also be opposed to each other." Cf. Soph. Œd. Col. 367. Thus the Latins also join *et* and *autem*. In these cases there is that *grata negligentia*, as it is called, which, free from the narrow-minded severity of the grammarians, in each passage conforms the style to the requirement of the sense.

451. Of this verse and the next the meaning is: *And to me indeed it matters nothing, whether you are ever going to make an end of your abuse, in which you call me the worst of men.*—On *μή* in oblique questions. Med. of Eurip.

tions, see Herm. on Vig. 270. [The use of 'Jason' for the pron. has an *ethical* force.]

457. ἀνίεις Ald. rell., and so Vict., but with η written over the α. Matthiæ thus argues against Elmsley, who has kept ἀνίεις with the other editors, and rendered it *remittebas*: "Jason indeed rightly says ἀφίρουν, ἐβουλόμην, of those things, which before he was used to say and do: but Medea was still boiling with rage, nor had she as yet relaxed any thing of her fury. I have therefore written ἀνίης." The Dindorfs and Pflugk have followed him; I think, wrongly. When he says σὺ δ' οὐκ ἀνίεις, Jason alludes to the time when, as he pretends, he would have released Medea from exile; which intention she had frustrated by her own folly.

460. The meaning is, *Nevertheless, even after all that you have said and done, I am not wanting to my friends, seeing that I provide even for your interest.* [ἐκ τῶνδε, *tali rerum statu.* Wund.] I have retained the reading of Ald. rell. Rom. C. Flor. 15. X. II. 246. Lasc. Flor. 2. 10. Havn. Mag. as edited by Elmsley, read τὸ σὺν δέ. Rom. A. τὸ σὺνδε. Rom. D. τοσὸν δέ. Par. B. D. Lib. P. ap. Musgrave τοσόν, δέ. Par. A. ap. Brunck. Rom. E. as edited by Brunck and Porson τοσόνδε.

465. The latest editors remove the stop after ἔχω, and join γλώσση with εἰπεῖν, so that there is a redundancy in the sentence, like that of Virgil: *sic vocis locuta est*, and *voces ore refert*. But the position of γλώσση in a different line from εἰπεῖν is somewhat displeasing. For when we have the first line, we require nothing besides to complete the construction and the sense—nay, we rather expect the sense to end with ἔχω, than that it should be joined with the words following. I think a comma should be put after ἔχω, and γλώσση joined with μύιστον, making the sense as follows: *O utterly worthless wretch, for by this name I can call thee, which is the strongest reproach of the tongue against thine unmanly conduct.* [I prefer the other way: 'this is the greatest reproach, which' &c.]

474. κακῶς σε must be joined with λίξασα in the line before.

480. δράκοντα δ' I have written with Elmsley from codd. Rom. A. B. C. D. instead of the common reading, δράκοντα θ', which Rom. E. distinctly recognizes, besides the old editors. But I entirely agree with Porson on v. 314, who says that the distinct testimony of two MSS. is of more weight to establish a reading, than the silent assent of a hundred to defend a common one.

485. On the comparatives πρόθυμος μᾶλλον ἢ σοφωτέρα see Herm. on Viger, 60. Cf. Gr. 1339 (771), § 782, f.

486. With ἀπέκτανα must be joined παίδων ὑπ' αὐτοῦ, for Medea means that she had slain Pelias through the instrumentality of his own daughters. Cf. Ovid, *Metam.* vii. 297. With the Dindorfs and Pflugk, I have received πάντα δ' from Codd. Rom. A. B. D. E. Lasc. Schol. Flor. 10, 15. Havn. instead of the common reading, πάντα τ'.

491. Lasc. Flor. A. Par. A. B. D. Cott. Rom. A. B. D. E. read συγγνωστὸν ἦν σοι, which we must beware of receiving on account of the number and excellence of the MSS. For the particle ἄν can

only be omitted in sentences of this kind, when any thing is spoken of, which is true even unconditionally. When, however, we speak of any thing which is true *only* under a certain condition, *ἄν* must be added. See Hermann on the particle *ἄν*, lib. i. ch. 12. But in this passage, in which Medea forgives her husband for his fresh marriage only on the supposition that he had had no children by her, it is self-evident that *ἄν* could not be omitted. I have therefore retained the common reading, *σύγγνωστ' ἄν ἦν σοι*, the reading of Ald. Barnes. Rom. C. Par. E. Flor. 2, and Vict. In Brubach, Herv. 1, 2, the reading is *σύγγνωστ' ἄν σοι*.

493. *εἰ θεός* is edited by Musgrave, Brunck, Porson, from Lib. Pat. *ἢ θεός* by Lasc. Ald. rell. the codd. and Elmsley. But the examples adduced by him are both doubtful and of a different kind, and do not prove this use of the particle. The scholiasts on *Æschines*, p. 768, ed. Reisk, furnishes a memorable reading, *ἢ θεός νομίζω*.

500. From Par. D, where it stands as a various reading, I have edited *δοκούσα μή τι* with Musgrave, Brunck, Porson, and others, and Burn (C. ap. Porson). Almost all the other codd. and Ald. rell. have *δοκούσα μὲν τι*. Rom. A. *δοκούσα μὲν τι*. So Elmsley, taking *τί* for *οὐδὲν*, as above, 309, *σὺ γὰρ τί μ' ἠδίκηκας*; but this passage is different from ours, in which the other reading seems more suitable to the meaning and more simple. In the MSS. there is a perpetual confusion of these vowels. But *μή*, which offended Elmsley, must be referred not to *δοκούσα*, but to *πράξειν*.

502 sqq. In Cicero de Orat. we find a version of these lines by Ennius: *Quo nunc me vertam? quod iter incipiam ingredi? Domum paternamne, anis ad Pelia filias?*

504. *ἄν* is added here, because Medea has in her mind some conditional sentence of this kind, *si ad illas ego venirem*, which is implied in the questions just proposed.

512. *εἰ φεύξομαι δὲ* Ald. rell. with a full stop at the end of 511. Rom. C. Flor. 2. Vict. Havn. *εἰ φεύξομαι τε*. Par. A. B. D. Flor. A. 10, 15. Rom. A. D. E. Lasc. I cannot approve of either reading. For these words do not begin such a new sentence, as can stand by itself, but contain a condition very closely connected with the sentence immediately preceding, which, without that condition, would be perfectly unmeaning and absurd. Porson has rightly amended *εἰ φεύξομαι γε*, which succeeding editors have properly received. Matthiæ says that this is also the reading of Cod. Havn.

514. At the end of the preceding line there is commonly a full stop. This line, however, contains a kind of apposition, or more accurate explanation of what precedes; after which, Matthiæ rightly observes, it is not wonderful, that what appeared to Medea most unworthy treatment should be repeated in other words. Pflugk construes *καλόν γ' ὄνειδος*, *crimen, quo gloriari scilicet novus sponens queat*.

516. On this subjunctive, to which *ἄν* is usually added in ordinary construction [Gr. 1251 (924), § 828, 2], see Rost, Gr. § 123, note 1.

523. Matthiæ, from Aristoph. Ran. 999, and the scholiast, says it must be construed to avoid circumspectly and cautiously—which I approve. But, taking away the simile, drawn, if I mistake not, from

a ship, which, under the pressure of a storm, is struggling, by the skill of the pilot, to escape being dashed upon the rocks, the meaning comes out thus—I have need of no small prudence, in order that my defence may not stick fast on your reproaches, as on the rocks, and so be ruined. *Pflugk.*

526. *ἔγωγ'* Ald. roll. But Porson has rightly replaced *ἐγὼ δ'*, the reading of Lasc. P. A. E. Lib. P. all the Roman Mag. three Florentine, Viet. Havn. Jason opposes himself and his opinion to Medea somewhat strongly, and with a certain degree of violence; if Aldus's reading were received, he would speak more mildly and moderately. In what immediately follow, *καί* must be joined with *λατν*, and with it gives greater weight to the whole sentence.

526. This is the meaning of the words:—*Thou hast a subtle wit, so that thou canst easily devise a way, in which thou mayest contend that thou hast saved me; but it is an invidious thing for me now to explain and point out, what I maintain to be the truth, that thou wast compelled by Love to save me.* Ennius ap. Cic. Tusc. iv. 52, *Tu me amoris magis, quam honoris servasti gratia.*

536. *χρησθαι καὶ μὴ*, Flor. A. and 10. The common stopping was after *χρησθαι*; but *Pflugk* rightly remarks that the words are connected. Jason says: *Thou hast learnt the use of laws, not as force and violence enjoin, but just and good laws.*

542 sqq. *Elmsley* acutely remarks, that Euripides here speaks rather in his own person, than in that of Jason. For to wish to sing more beautifully than *Orpheus* seems to savour of the poet, and not to fall in with Jason's character, to whom it would have been more appropriate to say: *May I neither be esteemed stealthy nor powerful, if my life be an obscure one.*

545. *ροσάδρα μὲν σοι.* Thus Ald. Brub. Herv. 1, 2. Cant. Barn. and most codices—certainly Rom. B. C. Flor. 2. On the other hand, Lasc. Rom. A. D. E. Flor. 10, 15. Havn. have *ροσ. μὲντοι*, which *Musgrave* has received without comment. *Brunck*, *Porson*, and *Elmsley* have edited the same. Thus *Matthiæ*, who has retained *μὲν σοι*. With other editors, I thought the best MSS. ought to be followed. Jason says: *Thus much let it suffice to have spoken, concerning the labours, which you boast to have undertaken and endured for me.* On this use of the adj. pron. see *Pflugk* on *Androm.* 62. *Heracl.* 1012. Cf. *Herm.* on *Iph. Taur.* 626. *Homer*, *Il.* xix. 336, and above 534.—On the aor. *ἔλεξα* see note on 272.

546. The same words occur also in *Suppl.* 428.

548. On this mode of speech see *Rost*, *Gr.* § 129, and § 134. *Gr.* 1467, § 766. *Below*, 720, *πρῶτα μὲν θεῶν, ἔπειτα παιδῶν.*

550. *ἔχ' ἡσυχῶς*, i. e. *μὴ θερύβει*, a customary expression of orators, when about to say something which they suspect will displease their audience. Cf. *Demos.* *Or. de Pace*, p. 60, 26.

557. *ἄμλλα πολύτεκνος* = *ἀμ... πολυτεκνίας*. Cf. *Iph. Taur.* 411. *φιλόπλουτον ἄμλλα ἀξέοντες μελᾶθροισιν.* *Phoen.* 174, *φιλαιπαροιδοαί.* See *Matthiæ*, *Gr.* § 446, note 3.

563 sqq. "That, begetting brothers to my children by you, I might place them both in the same position, and pass my life happily with my thus united offspring." Jason was going to keep *Medea's* children

at home, in the hopes that Medea would easily spare her children, whom she could not bring up in accordance with her rank. For this is the meaning of the words σοί τε γὰρ παιδων τί δεῖ; which Matthiæ construes *negus enim tibi aliis liberis opus est*. Pflugk. This last is not quite right. For Jason is anxious for a new marriage, that he may beget fresh children; but to Medea's objection he replies, that he has no need of fresh children, as he has some already. This is his argument, as Matthiæ has rightly interpreted it. Hermann's remarks are worth transcribing here, in which he defends εὐδαιμονοῖν against Elmsley's conjecture εἰδαιμονοῖμεν, and thus judges most correctly of the whole passage: *It was the custom of the Greeks to say, without circumlocution, what any one now-a-days would be accounted rude and vulgar for saying, the poet has here made Jason adopt; and the more on this account, that his utter selfishness might be manifested by his own speech. As, therefore, for this reason we think even εὐδαιμονοῖν defensible, so we are not offended, if, to palliate his new marriage, he uses these two arguments, that Medea, as already having children, does not want offspring, and that he himself will have his children by her as a safeguard against the offspring of the new marriage. At 880 Medea repeats both arguments, whilst pretending to yield to Jason's opinion.*

577. *παρὰ γνώμην* is contrary to one's opinion and wishes.

579. The meaning is—*In many respects indeed I differ from many persons.*—πολλοῖς must be joined with βρωτων, and not, as Bothe thinks, be taken for the neuter, with the meaning: *Profecto multum multis in rebus differo ab hominibus*—i. e. *a ceteris hominibus*—for the *multis in rebus*, which he thinks is contained in πολλοῖς, is really contained in πολλά. And the meaning seems better and more forcible, that Medea should here oppose herself to many, and not merely to other, persons.

580. ἐμοί may be here rendered *meo judicio*. The poet seems to have been going to say ἐμοί δοκεῖ, but in the course of the sentence he has annexed ὀφλισκάνει to it.

583. In other editions there is a full stop after σοφός, and the next line is read without any stop. I have altered the punctuation, to make better sense, and to give its due force to the particle ὥς, the meaning of which is scarcely intelligible in the common reading. The meaning of the whole passage is: *For he who boasts of glossing over foul deeds with fair words, is bold enough to perpetrate a crime. He is not, however, over and above wise, as is the case with you too. Do not now put on a fair appearance, nor employ thy oratorical skill against me, for with one single argument I will lay thee prostrate.* Porson has thus rightly edited and explained ἐν γὰρ ἐκτενεί σ' ἔπος—the reading of Lasc. Par. A. E. Lib. P. Mag. Flor. 15. Vict. Havn., recognized by Eustathius on Il. viii. p. 672, 60, ἐν γὰρ ἐκτενεί σ' ἔπος ἦγουν εἰς λόγος ἐκτάδην οἶψι.

589. The meaning is: *Seeing that you are of such a temper, that not even now, when I have shown a more friendly disposition towards you, can you endure to dismiss the anger of your heart.* On this meaning of τολμᾶν (= *sustinere*) see Monk on Alcest. 288. Pflugk on Hecuba, 332.

594. *λίτρα βασιλῶν* is Elmsley's excellent emendation, deservedly received by more recent editors. *λίτρα βασιλῶς*, the reading of the MSS., would mean, not the king's daughter, but rather the king, or the king's wife. In what follows remark the change of construction. The poet says *σῶσαι θέλων*, as if forgetful of the construction he had begun, which properly requires *σῶσαι θέλοντα*.

598. *Be mine no life of splendid misery*, says Medea; *nor riches which torture my mind with the stings of an evil conscience*. From the best MSS. Rom. A. B. D. Mag. Flor. 2, 15. Havn. I have edited *κρίζει*, which Stobæus also edits, and Trincavelli and cod. Vossianus recognizes vulgò *κρίζοι*. The indie. is used, because Medea has in her mind, and before her eyes, the riches accruing from Jason's new marriage, which she wishes to declare could not but violently disturb, and render miserable, the mind even of a wicked man. Elmsley cites a similar passage on Troades 385, *μηδὲ Μοῦσά μοι γένοιτ' εὐδοῖός, ἥτος ἄννησαι κακά*.

600. This reading of all the MSS. Elmsley changed to *ἀλὸθ' ὥς μόνευξαι (καὶ σοφώτερά φανεί)*, and received it into the text. Against him Hermann argues, "that supposing the Athenians were wont to speak thus, it does not follow that they spoke thus on all occasions. Moreover that quickness of thought, to which this formula owed its origin, induces us to think that they expressed themselves differently in different passages, according to the diverse combinations of sentences." Cf. Iph. Taur. 759. Cycl. 131.

608. Medea's answer is full of most bitter hatred, as she not only ingenuously confesses what Jason had just charged her with, but also adds this fresh instance of her hatred—*And on thy family, too, have I imprecated ruin*. On *καί—γε*, see Matthiæ; Gr. § 602.—*ἀπαλοῖς* with an active signification is also found Iph. Taur. 778. Soph. Trach. 1203. In the next line *ὥς* affirms more strongly; for *ἐσθι*, or something else of the kind, must be supplied. Elmsley has cited many instances of sentences introduced by *ὥς*. Phæn. 720, 1664. Hec. 400. Andr. 255. Iph. Aul. 1367. Hel. 831.

612. *ὥς ἔρομαι*, scil. *ἐμὴ*. As the omission of the copula with *ἔρομαι* is very usual, the omission of the first person; though more rare, admits of some excuse.

613. Persons, who were received as guests by others, used to cut in two a knuckle-bone, and keeping one part themselves, leave the other to their entertainers, in order that if ever themselves, or their friends, stood in need of entertainment, they might ensure hospitality by producing the half of the knuckle-bone. *Schol.*

616. On the frequent repetition of *ἄν*, see Gr. 1448, b. § 432, a.

627 sqq. Regarding the situation of Jason and Medea, the Chorus deprecates extravagant love, as the cause of dissensions. It then deplores the condition of those who are banished from their country; which was Medea's lot, through Jason's perfidy. *Πῦγκ*.—*ὅτιρ ἄγαν*, separated by *μέν*, ought to be joined, and signify *above measure*. Opposed to it is *ἄλις*, *satis*, which does not exceed the bounds of moderation.

632 sqq. *μηδέποτε, ὃ δέσποινα, ἐκ χρυσίων τόξων ἐπ' ἑμοὶ ἐφείη ἀφυκτον διστὸν ἱμέρῃ χρίσασα, μὴ ποιήσῃς τοιοῦτον ἔρωτα ἐμπεισίδ*

εἰς ἐμὴν, ὃ Ἀφροδίτῃ, οἶον καὶ εἰς τὴν Μήδειαν. *Schol.* Remark that the poet assigns a bow and arrow to Venus.

635. *Be temperance my delight, the fairest gift of the gods*, says the Chorus.—*στέργει με σωφροσύνη* is here used in the same way, as other verbs, and particularly *ἔχειν*, are used, viz., so that, reversing the order, things, which are properly possessed, are said to have, or possess, their possessors. And this usually happens, when it is wished to indicate a very firm possession.

637 sqq. The Chorus, in allusion to Medea's late violent quarrel with Jason, prays that Venus may never embitter its spirit and stir up dissensions and quarrels by means of ill-sorted marriages; but that, cherishing peaceful alliances, she may with ready judgement so arrange the marriages of females, that their husbands may not seek after new partners.

648. Hermann, in his remarks on Elmsley's ed., has well explained the meaning of these words. The poet has used the same form of expression, as is frequent in *δείκω γεγώς*, and the like, which is properly a kind of conversion of sentences. Thus *ἀμείραν τάνδ' ἱκανύσασα, θανάτῳ πάρος δαμείην*, is properly *hoo die perfuncta, prius moriar*, which appears to be nothing else but *moriar potius, quam hunc diem exegerim*. For *πάρος, πριν*, and the like, often mean nothing else but *potius*, like *sooner* in English. Thus Homer: *τὴν δ' ἐγὼ οὐ λύσω πριν μιν καὶ γῆρας ἔπεισιν ἡμετέρῳ ἐνὶ οἴκῳ*. Euripides has used a similar expression in *Alcestis* 900, ed. Monk, *τί γάρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχους*; The following sentence, *μόχθων δ' οὐκ ἄλλος ὑπερθεῖν ἢ γὰρ πατρίας στίμεισθαι*, one might expect to find joined to what goes before, not by *δέ*, but by *γάρ*, but see note on 122.

652. It is a very frequent mode of expression among the Greeks, to declare, that what they know for certain, they have received not from hearsay, but from ocular observation, and their own experience. L. Dindorf has quoted instances on *Iph. Taur.* 900. and Hermann on 875. Cf. *Heracl.* 5, *οἶδα δ' οὐ λόγῳ μαθών*. *Suppl.* 684, *λείσωσιν δὲ ταῦτα οὐκ κλύων οὐκ ἔχω τί πρῶτον εἶπω*; *Troad.* 481, *καὶ τὸν φουτοργὸν Πρίαμον οὐκ ἄλλων πάρα κλύουσ' ἔκλαυσα, τοῖσδε δ' εἶδον ὁμασιν αὐτῇ κατασφαγίντα*.

659. The meaning is: *Perdition to the hateful wretch, who does not choose to honour his friends in such a way as to disclose to them his open and candid mind*. The metaphor is taken from a bolt and bar, on the removal of which, things, that were concealed, are disclosed. And then the epithet *καθαράν* is here joined to a different substantive, from that to which it properly belongs, viz., *φρενῶν*. See note on 209. On the accus. *ἀνοίξαντα* which Brunck has rightly replaced for *ἀνοίξαντι*, and which the best MSS. confirm, see note on 1236.

663. *Ægeus*, having consulted the oracle of *Apollo* about the procuring of issue from his marriage, had received a very obscure reply, recorded by *Plutarch*, *Thea.* c. 3, *Ἄσπευ τὸν προὔχοντα πόδ' ὃ μέγα φέρατε λαῶν, Μὴ λύσας, πριν δῆμον Ἀθηνῶν εἰσαφικέσθαι*. He had landed at *Corinth* to ask an explanation of it from *Pittheus*, son of *Pelops*, and king of the *Troezenians*. *Pflugk*.

665. *σοφοῦ Πανδίωνος*. *Schol.*: *Euripides* is very fond of using the

epithet σοφός and σοφή, even where it is nowise applicable. Why should Pandion be called σοφός? Assuredly no act of his, deserving that name, has been recorded, nor any even approaching to knavery, which could merit for him the appellation of σοφός. He only uses the epithet to fill up the line. (*Schol.*)

668. στέλλειν with accus. only is also found in Iph. Aul. 120, and in Soph. Ed. Tyr. 434.

673. εὐνῆς εἴγυες. See Gr. 846 (703), § 529, 1.

675. Matthiæ, Gr. § 449, has explained the construction by saying, that two modes of expression, viz. σοφώτερα ἢ κατ' ἄνδρα, and σοφώτερα ἢ ὥστε ἄνδρα συμβαλεῖν, are confused and blended together. This satisfies Pflugk—not rightly, I think. For συμβαλεῖν though not necessary here, is yet added by the poet (as is often the case), for the sake of clearness of expression. He means: *Words too difficult of understanding to be within man's comprehension.* Matthiæ aptly compares with this passage Plat. Cratyl. ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν.

676. The force of μὲν in interrogations is well explained by Hermann in Elmsley's *Medea*, 1129—"μὲν is not so far interrogative, as to suit a straightforward question, in which, when ignorant of any thing, we ask whether it is so, or not: as in τίμις μὲν ἡμᾶς χορησὸν εἰδέναι θεοῦ; if the meaning were: Is it lawful for me to be informed of the oracle, or not!—μὲν could not be used. It is only used in a figurative question, in which we imply an opinion, that what we ask about, is really so—as in this passage: *I suppose it is undoubtedly lawful that I should be informed of the oracle?* It is plain why this kind of question requires μὲν. For if we analyze what is here briefly expressed, we find it amounts to this: *I fancy indeed that it is so, but am compelled to doubt.* This is admirably explained by a passage in Euripides, *Ion* 520, quoted by Elmsley. It involves a full sentence, with the addition of the opposite: εὐ φρονεῖς μὲν, ἢ σ' ἐμνή τις βλάβη; *sanum quidem te esse opinor, nisi quid mentem tuam perturbavit?* Cf. Matthiæ on *Ion* 522. Heindorf on Plato, *Theæt.*, Elmsley ad h. l.—In the next line ἐπεὶ τοι is *nam profecto*. See Hermann on *Viger*, 242.

678. Elmsley thinks εἰ θέμις κλέειν are here redundant. Hermann, on the contrary, says, these words are so far from being redundant, that Brunck's observation is most true, that εἰ implies a process of reasoning. For whereas Ægeus had answered μάλιστα to her former words, *Medea* rightly infers—*Then, if it is right for me to know, say on.* See below, 1319.

682. ὥς added to the participle is by no means redundant here, as Elmsley wrongly supposes. That only can be said to be redundant, which is so placed, as to have no meaning; which is far from being the case with this particle. For when it is coupled with the participle, it must always have a reference either to the thought of the speaker himself, or of him who is spoken of; as it indicates the notion conveyed by the participle as the subject of thought. *Medea* therefore here says ὥς χορήζων, because she thinks Ægeus has come in quest of something, and she enquires of him what it is. Cf. Rost, Gr. § 136, note 8. Gr. 1142 (866) § 701.

689. Elmsley, who stumbles at the expression *δρμα συντήρηκε*, invented a *zeugma*, and fancied that *τιγγεῖται*, or something of the kind, must be supplied. Hermann shows there is no need of this; as persons in affliction lose both the brightness of their eyes, and the fineness of their complexion.

695. As the story of Jason's guilt comes upon Ægeus quite unexpectedly, and he cannot persuade himself of its reality, as being something perfectly new and unheard of, on which therefore he wishes for more accurate information, *ἦ πον* here seems quite out of place, though it is the unanimous reading of the MSS. and editors. The intelligence, however, does not fall on persons lost in wonder and astonishment. Elmsley has corrected *ἦ γάρ*, approved by Hermann and received by the Diindorfs. Pfugk undertakes to defend the reading of the MSS. [Klotz defends *ἦ πον* as being lit. *reverens est aliquo modo ausus ille hoc facinus turpissimum?* = *nempe ausus est, ...!* &c.] I think the passage can be more easily, and more probably, corrected by writing *οὐ πον*, for *ἦ πον* and *οὐ πον* are sometimes interchanged in MSS. But *οὐ πον* is used by one, who, as Hermann says on Iph. Taur. 904, suspects *that* to be, which is scarcely credible. This best suits Ægeus's position.

701. *Ἰδῶσι δ' αὐτῇ τίς*; A twofold question is involved in these words. He enquires, first, whether any one is going to give his daughter to Jason in marriage, and next, who he is.

708. *καρτερεῖν δὲ βούλεται*. Ald. and the old codices *καρδία δὲ βούλεται*, Burn, and as a various reading Par. D. Rom. A. Musgrave and Porson approved of this reading, and recent editors have followed them, with the exception of Elmsley, who has restored the Aldine reading. I have done the same, but explain it differently. Medea says: *So far as words go, he does not allow it, but he wishes me, nevertheless, to endure patiently the wrong done me by Creon.*

723 seq. Frederic Vater, in his "Rhesi Vindiciarum," cap. v. 35, has cleverly observed, that Euripides had in view the treaty entered into between the Athenians and Corcyraeans, at the beginning of the Peloponnesian war, in what he has here represented Ægeus as saying very cautiously. For the Athenians, according to Thucydides, i. 44, had decreed "*to make with the Corcyraeans not an offensive and defensive alliance, so as to have the same friends and enemies; because, if the Corcyraeans bade them sail with them against the Corinthians, the treaty with the Peloponnesians would be broken; but simply a defensive alliance, on terms of mutual assistance, in case any one should attack Corcyra, or Athens, or their allies.*" On comparing this passage with Ægeus's speech, one can hardly doubt that Euripides had his own times in view.

730. I fancy that this sentiment forms the under-current in Ægeus's mind: *I am anxious not only to render thee assistance, but also not to be blamed by my entertainers, for which reason καὶ is added.*

736. *μεθίσταν* Ald. Herv. 1, 2. Cant. Par. D. E. *μεθίς δν* with gloss *ἐκδοίης*. Rom. D. Flor. A. 10, 15, *μεθίς δν*, Par. B. with the same gloss. Rom. C. E. Mag. *μεθίς δν*. Par. A. Rom. B. *μεθ' ἧς δν*. Havn. *μεθίς δν*, Lasc. Burn. Lib. P. Viet. S. Recent editors have received this. In Flor. 2 is found *μεθί δν*, and in Brub. *μεθί δν*

Musgrave gives *μεθεῖς ἄν*—as if it could be used for *μεθείης ἄν*, says Matthiæ. But let us hear Hermann on Phœn. 1200, who writes thus, “as *εἶημεν, εἶητε, εἶητην* are contracted into *εἶμεν, εἶτε, εἶτην*, so the same contraction is sometimes used, by the poets certainly, in the first and second person sing.” As this is very rare, Brunck denied that it could be done, on *Medea 737*, where *μεθεῖς* is correctly used for *μεθείης*.

737. What follows is somewhat difficult. With other editors, instead of the reading of most of the MSS., *ἐνώμοτος*, I have received *ἀνώμοτος*, which Par. D. E. have distinctly, and Flor. 2, 15, as a various reading; and from Wyttenbach’s conjecture I have given *οὐκ ἄν πιθοιο*. *Medea* speaks thus: “I believe you; but Pelias with his family and Creon are hostile to me. Now, if you are bound by oath, you will not give me up, if they wish to carry me hence; but if you merely make me a verbal promise, without calling the gods to witness, I fear lest you should become *their* friend, and too speedily yield to their embassies.”—*λόγοι*, as is sufficiently evident from the antithetical *ὀρκίοισι*, and from the additional *καὶ θεῶν ἀνώμοτος*, are here *mere words*, unconfirmed by any oath.

740. Flor. A. 10, *καὶ τυραννικὸς δόμος*. Hermann on Elmsley’s edition 1118, 1150 of ours, has explained the difference between this and the common reading, *καὶ δόμος τυραννικός*: *δόμος τυραννικός* is the house of the leading men, which is then more fully described by the adjective. *τυραννικὸς δόμος* involves a kind of opposition, and means the house of the king, and no one else.

743. On the superlative *ἀσφαλέστατα*, instead of which the old MSS. and Rom. C. have the compar. *ἀσφαλίστερον*, restored by Elmsley on account of the words *τὸ σὸν δ’ ἄραρε μᾶλλον*, see note on 68.—On *ἔχοντα* in 744, see note on 1236.

752. *λαμπρόν θ’ ἡλίου τε φῶς*, Flor. 15. *λαμπρόν θ’ ἡλίου φάος*, Flor. A. Rom. A. B. Flor. 10. Havn. *λαμπρόν ἡλίου φάος*, Rom. E. Lasc. This last does not spoil the metre, like the other reading of the best MSS.; but it has this inconvenience, that by the omission of the copula there is some detraction from the neatness of the sentence. I have therefore retained with others the reading of Aldus and two MSS., Par. C. D., *λαμπρόν ἡλίου τε φῶς*, which, however, Porson and the Dindorfs have rejected, on account of the position of *τε* after the second word, and have edited *ἡλίου θ’ ἀγνὸν σίβυς*, which is found, v. 746, in some MSS. as a various reading. But the position of *τε* after the second word, though somewhat rare, is yet not without example. *Æsch. Sept. contra Thebas*, 649, *κατὰ δὲ ὃ ἄνδρα τόνδε καὶ πόλιν ἔξει πατρῶων δωμάτων τ’ ἐπιστροφάς*. Suppl. 279, *Κύπριος χαρακτήρ τ’ ἐν γυναικείois τύποις*. Hermann has quoted these on *Hecuba 78*. There is another in Euripides, *Ion 485*, quoted by Pflugk: *ἔμοι μὲν πλούτου τε πάρος βασιλικῶν θαλάμων τ’ εἰν τροφαὶ κήδευσι κεδνῶν τέκνων*. Cf. *Iph. Aul. 203*, *τὸν ἀπὸ νησαίων τ’ ὀρίων Λαίρρα τόκον*.

758. *τυχεύς’ & βούλομαι*. See Hermann on Viger, 198.

769. In Greek writers, as being surrounded by the sea, images and metaphors drawn from naval affairs are of very frequent occurrence. Thus *Medea* here compares *Ægeus*, with whom she is to find a

refuge, to a haven, in which she may bring to an anchor, like a tempest-tossed bark, her life, whose safety is in danger. Pflugk on Androm. 892, has adduced instances of similar expressions, ὡ ναυριλοισι χεῖματος λιμὴν φανείς, Ἀγαμέμνονος παῖ. Herc. Fur. 477, ἐκ τ' Ἀθηναίων χθονὸς Σπάρτης τε Θηβῶν θ' ὡς ἀνημμένοι κάλῃς πρυμνησίοισι βίον ἔχουσ' εὐδαίμονα. Cf. 79, 258 of this play.

773. μὴ πρὸς ἡδονήν is closely united with λόγους which follows, with which it forms, as it were, one idea. For μὴ πρὸς ἡδονήν λόγοι are words which do not produce pleasure, i. e. are not pleasant to hear.

778. Thinking that this line did not quite harmonize with the context of the entire speech, unless it were put in to explain the preceding ταῦτα, just as τοῦτο is often put, though referring to a masc. or fem. noun, Matthiæ regards it as an interpolation, because it is omitted in Flor. A. Brunck had already erased it, as manifestly spurious, and Hartung, in his lecture on the interpolations in Euripides, has advised the same course. In my *Vindiciæ Euripideæ* I have endeavoured to defend the verse by receiving in the preceding line the reading ἔχειν, which is found in Edd. Vett. from Hervag. 2, and rendering the whole passage thus: *Dicam hæc mihi et placere, et bene se habere nuptias regias, quas prodiitor celebraturus est, et utilia esse et bene excogitata ac delecta.* This line contains indeed a more accurate explanation of ταῦτα, but of such a character as hardly to excite suspicion of interpolation. It is not unusual for Greek writers to pass from the *recta* to the *obliqua oratio*; and this transition is here the more excusable, as Medea, rejoicing in having found a refuge, and devised a scheme of revenge, speaks in great excitement and exultation of mind.

793. οὗτις ἐστὶν οὗτις ἐξαιρήσεται means: *There is no one, be he who he may, who shall rescue them.* Hermann, on this passage, ap. Elmsley, has enquired into the use and principle of these pronouns with great accuracy and nicety. Pflugk has cited Heracl. 976, and Alc. 848.

795. Matthiæ does not rightly render φόνον φεύγουσα, *piaculum e corde conceptum exilio expiare studens.* Medea is not here thinking of the expiation of her crime, but of her flight to Ægeus, by which she hopes to escape the penalty of her murder. Elmsley has more correctly taken φόνον φεύγουσα for φεύγουσα ἐπὶ φόνῳ. Cf. Supp. 148, Τυδεὺς μὲν αἷμα συγγενὲς φεύγων χθονός. Ænei fragmentum, 1, 2, ἐνθὲν αἷμα συγγενὲς φυγὼν Τυδεύς. This interpretation is also confirmed by the line: οὐ γὰρ γιλασθαι τλητὸν ἐξ ἐχθρῶν φίλοι— in which she hints at a punishment not exempt from the mockery and derision of her enemies.

804. οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα. “No one now-a-days will think of the omission of the preposition, as the genitive of itself indicates the source from which any thing arises.” Hermann on Soph. Phil. 3. Gr. 842 (673, b), § 531, 1.

807. φεῶλην here signifies such a person as we care very little about, but whom we seem to be easily able to neglect *inertem*.

818. Matthiæ has not perceived the force of the particle γέ, thinking of its use in answers, in which something of greater weight is sub-

joined to what the other speaker has said. This is true indeed, but foreign to the passage, where γί has an augmentative force, and belongs to the whole sentence, which is this: *Quis tu eris, infertissima mulier, si id quod factura es, perfeceris*. The last words, though not distinctly expressed, are present to the mind of the Chorus, as is sufficiently shown by the particle *ἀν* being interposed in the sentence.

820. Medea says this to some woman of her household, attended by whom royal personages came on the stage, not, as Pflugk supposes, to the nurse, who in this play was not among the mutes. In cod. Flor. 10 it is well observed: *πρὸς τὴν θεράπειάν φησι*. Cf. 1314.

822. The MSS. have λίξεις, which Elmsley corrected, and editors have rightly adopted his correction.

824 sqq. contain a eulogy on Athens, whither Medea was about to retire after the perpetration of the murders: but the Chorus fears that nobody will receive the impious murderer of her children, and deprecates her death. *Pflugk*. The Athenians are called Eretheidae from Eretheus, the offspring of the gods, and for this same reason *θεῶν παῖδες* also—a name by which those are often called of whose race the gods are the remote authors.

826. I have not changed the reading of all the MSS.—*ἀνερπύθρον τ'*, for the reading of cod. Flor. A. *ἀνερπύθρας*, not because I thought this form altogether corrupt and inadmissible here, but because that MS., written with almost incredible negligence, has not the slightest authority with me. The poet calls Attica *ἀνερπύθρον* on account of the military glory, for which the Athenians were then pre-eminent, as not having yet experienced the disasters of the Peloponnesian war. In what follows, the Chorus eulogizes the Athenians, as enjoying the blessing of a most serene and beautiful climate, and as nurtured and excelling in wisdom and the fine arts. The climate of Attica was well known and celebrated even by ancient writers. Cicero, de Natura Deorum, ii. 16, *Etenim licet videre acutiora ingenia et ad intelligendum aptiora eorum, qui terras incolunt eas, in quibus aer sit purus ac tenuis, quam illorum qui utantur crasso atque concreto*. One may see that the understandings of those who inhabit countries where the air is pure and clear, are more acute and intelligent, than of those who live under a thick and heavy atmosphere.—Idem, de Fato, ch. 4, *Athenis tenuis calum, ex quo acutiores etiam putantur Attici*. Euripides ap. Plutarch, Moral. *εὐπαιδὲς ὅτι γῆς ἔχειεν εἰς συγκρημίνον*.

835. The adj. *ἁρμόδιαν* leaves no room for doubt that Ἀρμονία is a proper name. Although no one except Euripides has fabled that the Muses were the daughters of Harmonia, and born in Attica, yet the invention of the poet is ingenious, nor could any more appropriate mother of the Muses be imagined, than Harmonia, nor any native land more suitable, especially on the days of the Bacchic festival. *Pflugk*. Lobeck has explained the passage otherwise in Paralip. Gramm. Gr. 330, and supposes that the epithet is transferred from the person to the thing, so that the Muses are said *μουσικήν*, or *παῖδιαν ἁρμόδιαν*. I, however, prefer Pflugk's method as more poetical. Elmsley rightly observes, that in Euripides so many things

are found contrary to the received mythology, that it was plainly the poet's opinion that in these matters the utmost license was allowed him. Thus, to quote a single instance, in his Cyclops he has made Polyphémus not the son of the nymph Thóda, according to the common tradition, but of the Earth; that by this genealogy he might indicate his enormous size and monstrous form. Cf. also Hippol. 534, where Erós is made the son of Zeus. It is scarcely necessary to add, that Harmonia here is not the wife of Cadmus, but a merely symbolical personage, invented by the poet to suit his own purpose.

837. Some commentators have taken exception at the double accusative with καταπνεύσαι. Reiske proposed χώρας, which Porson and Elmsley have received; others with Brunck have corrected μερπιας ἀνέμων ἡδυνόους αἵραις. But neither correction is necessary. For as καταπνεῖν may take an accus. either of the thing breathed, or of the place which is blown over, the poet has here combined the two constructions, and no one will be surprised to meet with, in a poet, a mode of expression by no means rare among Greek writers. Add to this, that Reiske's conjecture does not even seem appropriate, for it is not Aphrodite herself, who is said by the poet to blow through the atmosphere of Attica, a figure of speech which in my opinion would be highly ridiculous; but she causes sweet and gentle breezes to prevail throughout that region. In this sense I think καταπνεύσαι μερπιας ἀνέμων ἡδυνόους αἵρας is more usual, and more idiomatic Greek than Brunck's reading: καταπνεύσαι ἀνέμων ἡδυνόους αἵραις.

844. By ἔρωτας I would understand those divinities, who enliven a gloomy and melancholy temperament, and communicate grace and beauty to any thing, and especially to poetry. *Pflugk.*

846. Elmsley gives the order of the words correctly: πῶς οὖν ἡ πόλις ἱερῶν ποταμῶν ἢ φίλων πόμπιμος χώρα σὲ τὰν παιδολήτειραν ἔξει; The Chorus, in speaking of the city of the sacred streams, means Athens, situated on the Cephissus and Ilissus, and, as it were, nurtured by them.—χώρα φίλων πόμπιμος is a country which conducts friends on their way; to which, therefore, a man may safely commit himself.

850. The words τὰν σὺν δόξαν μετ' ἄλλων ought to be joined, not with what follows, but with what goes before, and signify a woman, whose living with others is impious, from her being polluted with her children's blood. [*Ἰν. ἔξει μετ' ἄλλων. Pfl.*]

856 sqq. I abstain from enumerating the various conjectures and emendations of different editors, none of which have satisfied me, and will briefly explain my own opinion. I once thought the words genuine, as written in the MSS., and their meaning as follows: *But whence will you acquire boldness of mind, which shall suffer you to dare and to undertake such a crime: or courage, by which you may resist the entreating hand and heart of your children, whilst you bring upon them this direful deed of daring?* I supposed the Chorus to have still further contracted the expression of this thought: thus—*whence will you acquire boldness either of your mind, or against the hand and heart of your children, while bringing upon them this dreadful deed of daring?* This mode of expression, more brief than it ought to be, *Medea.*

though not than is usual, may certainly be defended in a Choral Ode. The *καρδίᾳ τε*, however, is so obscure, that I cannot even now illustrate or explain it in any way. I therefore agree with those, who think the words corrupt, and am inclined to write them with a slight change: *πόθεν θράσος ἢ φρενός ἢ χειρὶ τέκνων σίθειν καρδίαν τε λήψει, δεινὰν προσάγουσα τόλμαν*; I do not deny that *καρδίαν τε* is uselessly added, and very frigid; but at the same time I contend, that not a few expressions, not less idle and superfluous, are found in Euripides, which seem to support this conjecture, such as it is, and at all events to render it probable.—[προσάγειν. Cf. *παισὶν δλίθριον βιοτὰν προσάγεις* below, 992.]

860 sqq. *πῶς δ' ὁμματα προσβαλοῦσα τέκνοις ἔδακρυν μοῖραν σχίσσεις φόνου*; *How, on casting your eyes upon your children, will you endure a tearless murder?*—i. e., *how, after perpetrating the murder of your children, will you be able to refrain from tears?*—*μοῖρα φόνου* is nothing but *murder*, which, as impending over the children and resolved on by the mother, may aptly be described in this way. Cf. below, 987.

865. Almost all the MSS. omit *ἐν*, and Brunck, Porson, and Elmsley have struck it out. Hermann conjectured *ἐντλάμῳ θυμῷ*, which Pflugk has received. I think the common reading may be preserved, by joining these words with *οὐ δύνασσι*.

867. *οὐκ ἂν γ' ἁμάρτοις τοῦδε γ'*. So Ald., Brub., and other old editions. Lasc., however, and the MSS. leave out the former particle, and vary in the second. Porson and Elmsley did not judge rightly in thinking the double *γε* inelegant. There is nothing offensive in the two particles in one sentence, provided there be something to which they each refer. In this passage the first *γε* belongs to the whole sentence, or, if you choose, to the preceding negative *οὐκ*, by which it is closely connected with the verb *ἁμάρτοις*. The second *γε* limits the pronoun *τοῦδε* alone, so that the meaning of the whole passage is: *However ill-disposed you may be towards me, yet in this point, at all events, you shall not be disappointed*. Cf. Hermann on Vig. 824.

872. *ἐγὼ δ' ἑμᾶντῃ διὰ λόγων ἀφικόμενῃ* does not mean, as Pflugk supposes, *meum consideravi*—but *meum collocaui sum*.—*διὰ λόγων ἀφικισθαι* is nothing but *armosinari, disputare*—as below, 1081. Expressions of this kind, in which verbs of *going* are constructed with some substantive, so as to make up the notion of an independent verb, seem to have been in great favour with the Tragedians. Cf. Phœn. 20, *καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος*. 384, *διὰ πόθον δ' ἐλήλυθα*. 1561, *δι' ὁδὸν ας ἔβας*. Orest. 767, *διὰ φόβον γὰρ ἔρχομαι*. Hel. 978, *ἐλθεῖν διὰ μάχης*. Iph. Aul. 1392, *διὰ μάχης μολεῖν*. Cf. 1415. Soph., Œd. Col. 905, *εἰ μὲν δι' ὀργῆς ἦκον*.

880. The separate parts and clauses of this question, being diverse both in their own nature and in the argument, are opposed by *μὲν* and *δέ*, so that we may express their force in some such way as this: *Have I not children? do I not know, on the other hand, that I am an exile and destitute of friends?*

882. After the best MSS. Flor. A. Rom. A. B. Havn. Lib. P. Cotton, I have, with Brunck, received *ἐννοήσας*. Flor. 15, *ἐννοήσα'*.

Flor. 10, *ἐκνοήσας*. Vulgò *ἐκνοηθεῖτο*, the reading of Aldus Rell. and X. II. 806.

886. ἢ *χρήν*. Thomas Magister, under *χρή*, says: *You must always say, χρή με ποιῆσαι*, not *χρή μοι*—even though Sophocles once uses *μοι*. The passage is Antig. 736, *ἀλλῳ γάρ ἢ 'μοι χρή γε τῆσδ' ἀρχεῖν χθονός*; There is another, Ion. 1317, *τοῖσδε δ' ἐνδίκους ἱερὰ καθίζειν ἐχρήν*. The dative with *χρή* is very rare. Oudendorp quotes a passage of Lucian in Hermotimus, i. p. 798: *χρή γάρ, οἶμαι, σοι τῷ πρώτῳ χρηστῷ καὶ ἀξίῳ ἐντυχάντι ἀποφείσεσθαι*.

887. *παρεστέναι λέχει* is not *adstare lecto*, as Barnes absurdly renders it, but *adjuvare matrimonium*. In the next line *νόμφην* depends on *ἐκθεύουσαν*; on which see what is said on 1236.

899. Touched with pity for her children, whom she has devoted to a most cruel death, Medea exclaims *οἶμοι μακρῶν*—an expression of emotion, which, as the poet has represented its bursting forth from a mother's heart, not altogether hardened to the softer feelings, and shining like a light in the darkness, could not fail greatly to affect the spectators, and in a certain degree to reconcile them to the mother. From the same fountain spring, subsequently, Medea's dark forebodings, as also the tears which we now see her shed.

901. *καί*, which has occasioned commentators some difficulty, signifies *etiam*, and belongs, not to one word alone, but to the whole sentence which is this: "*Will ye, even if ye live long, stretch out, as now, your arms to your father?*" For Medea not only asks, whether the children will hereafter stretch out their arms to their father; but whether, if they live long, they will do so. Cf. Hermann on Viger, 320.

905. *ὄφιν τρέψαν*: so Elmsley has rightly corrected the corrupt reading of the MSS., nor is there any need to change it into *τρέψινων* (with Hermann and L. Dindorf) so as to agree with *δακρύων*. The common reading might be defended even on the ground of the very frequent transfer of epithets. But there is no need even of this. For if a person can be said to pour forth tender tears, elicited by pity, we may also call his eyes tender.

906. *χλωρὸν δάκρυ* is found again below, 922, and in Hel. 1189. Hermann has aptly compared it with Homer's *θαλερὸν δάκρυ*.

910. On the gen. *παρεμπολῶντος*, for which *παρεμπολοῦντί γ'* is found in the Aldine ed., and approved without sufficient caution by Porson. See Matthiæ, Gr. § 561, where sufficient examples are quoted to defend this mode of expression.

912. *ἀλλά* is not unfrequently used in such a way, that *εἰ μὴ* are omitted, with the opposite of that word, to which *ἀλλά* is appended. For whereas *χρόνῳ* here means *seco*, something of this kind must be understood: *εἰ μὴ πρότερον, ἀλλά χρόνῳ, if not before, yet at last*. Porson on this subject adduces Soph. Phil. 1041, *τίσασθε, τίσασθ' ἀλλά τῷ χρόνῳ ποτὲ ξύμπαντας αὐτούς*, and El. 1013, *αὐτὴ δὲ νοῦν σхиς ἀλλά τῷ χρόνῳ ποτί*. Elmsley quotes others, Antig. 562. El. 411. A full sentence, whence we may best understand the ellipse, will be found Eur. Hel. 990, *ἀλλ' ἐγὼ σφ' ἀπαξομαι εἰ μὴ πρὸς οἶκους δυνάμεθ'*, *ἀλλά πρὸς νεκρούς*. Cf. Herm. on Vig. 273, and note on 942. Cf. Gr. 1444, n. 2, § 774, obs. 1 (*extr.*).

915. *Vobis effecit ut sedulo prospectum sit, sive, vobis paravit praesidium.* Hermann.

917. τὰ πρῶτα, principes. See Matthiæ, Gr. § 438. Cf. note on 16.

938. Instead of ἀπαίρομεν, the future would be, not, as Elmsley thinks, more correct, but only more conformable to our mode of thinking and speaking. So Jason, above, 918, τὰλλα δ' ἐξεργάζεται πατὴρ. For he speaks with greater weight, and more definitely, who declares that he is even now doing, what he is really only going to do.

941. JN. οὐκ οἶδα εἰ πείσασιμι ἄν, as in Alc. 48, λαβῶν ἰθ'· οὐ γὰρ οἷδ' ἂν εἰ πείσασιμί σε.

942. σὺ δ' ἀλλά has the force of *tu saltem*. The expression is elliptical; for ἀλλά refers to some sentence omitted, which, however, it is easy to supply from what goes before = e. g. *si dubitas an sim persuasurus, at jube saltem*. δέ belongs to σὺ, and opposes the person of Jason to that of Creon. Elmsley on Heracl. 565, and Heindorf on Plato, Sophist. § 44, will furnish instances. Gr. 1444 n. § 774, Obs. (extr.)

945. In this line Euripides has very unseasonably represented Jason as indirectly reflecting on his future wife in the presence of Medea, and in a manner upbraiding her womanish fickleness and infirmity of purpose.

966. When Medea says καίνα νῦν αὖξαι θεός, she means not only Glauclé, Jason's new bride, but every thing that belongs to her. For this reason she uses the neuter plural. *Illius est fortuna, illas res* (i. e. *illius res*) *nunc deus augeat*.

970. The MSS. and edd. read πατρός νίαν γυναῖκα δεσπότην τ' ἐμήν, which cannot be defended. For words connected by τε ought at least to have some degree of similarity and relation. But here we have ideas perfectly unlike, πατρός νίαν γυναῖκα and δεσπότην ἐμήν—which would be quite correct, if the name of Glauclé, to which both predicates must refer, had gone before. But whereas Medea had put πατρός νίαν γυναῖκα instead of Glauclé's name, for the purpose of indicating by her words whom she meant, she could not go on—δεσπότην τ' ἐμήν, for she would then be speaking of some other person and not of Glauclé—*its ad Glauclen neamque dominam*—which every one would grant to be absurd. Elmsley conjectured δεσπότην δ' ἐμήν, which I think may be defended. It is approved by Matthiæ [and adopted by Htg.]. I have, however, received, with the Dindorfs, the emendation of Hermann, who saw that some reason should here be stated, why the children should entreat her, and proposed to write δεσπότην γ' ἐμήν. [*Klotz* defends τ']

976 sqq. The Chorus, seeing the children on their way to Glauclé, carrying the fatal presents, perceives that all hope of life is now taken from them. It expresses its commiseration chiefly for the unhappy bride, over whom inevitable death is impending. It also pities Jason for bringing destruction on his children and his bride; and then forebodes and sympathizes with the future grief of the mother, the murderess of her own children.

981. τὸν ἄλδα κόσμον = *that fatal and deadly ornament*. For every thing hateful, direful, and destructive, was wont to be attributed to the infernal gods, or represented as derived from them.

983. I have not ventured to change the reading of the MSS., *πίπλων* and *χρυσότευκτον στέφανον*, instead of which, in our editions, and by Elmsley, is read *πίσει χάρις ἀμβρόσιός τ' ἀγὰ πίπλων χρυσότευκτόν τε στέφανον περιθίσθαι*. Hermann's emendation is better and nearer the reading of the MSS.: *πίσει χάρις ἀμβρόσιός τ' ἀγὰ πίπλων χρυσότευκτός τε στέφανος περιθίσθαι*, *the beauty and the divine splendour of the robes, and the golden crown, will persuade her to put them on*. Hermann says: "As these words are preceded by *ξανθᾶ δ' ἀμφὶ κόμα θήσει τὸν Ἄϊδα κόσμον*, *αὐτὰ γ' ἐν χερσὶν λαβοῦσα*, what was the use of repeating, that the robe and crown were put on? It was enough that they were really going to be put on."

993. *ἀλθρον βιοτάν* = *a life doomed to destruction*.

996. *μεταστένομαι* does not mean *simul lugeo*; as some learned men have thought;—*μετά* in composition seems here rather to be understood of *time*; so that when the Chorus says *μεταστίνομας*, it refers to what had before been said of Glauce and Jason,—"*afterwards, however, I bewail thy grief*."

1010. *δέξα εὐάγγελος* = *δέξα εὐαγγελίου*. So above, 48, *νέα φροντίς* for *νέων φροντίς*. See Matth. Gr. Gr. § 446. Herm. on Phœn. 174.

1011. *ἡγγεῖλας* of *ἡγγεῖλας*. This mode of expression is used, when the speaker does not choose to speak out more clearly what he has in his thoughts, but to pass from the subject as quickly as possible, or, by a kind of euphemism, to keep silent. For examples; see Markland on Iph. Aul. 649. Cf. supra, 889.

1013. "I should not say, with Porson on *Medea*, 1008, that *πολλή μ' ἀνάγκη*, *πολλή γ' ἀνάγκη*, *πολλή 'στ' ἀνάγκη*, were used promiscuously. For though in some passages it matters not which you use, in others they cannot be used equally well. There is no doubt that *πολλή γ' ἀνάγκη* is the expression of one *confessing* and *agreeing*. By the omission of the restrictive particle, sometimes with the addition of the pronoun, sometimes of *ἐστὶ* itself, the expression becomes an *affirmation*." Hermann on Soph. Trach. 294.

1015. The corrupt reading of all the MSS., *κρατῆς τοι καὶ σὺ πρὸς τέκνων ἔτι*, seems to have been happily emended by Porson: *κατεῖ τοι καὶ σὺ πρὸς τέκνων ἔτι*, *assuredly even thou wilt at some future time be brought back from exile by thy children*. I cannot agree with Firnhaber in defending the common reading, nor in his interpretation: *thou too rulest and wilt rule through thy children*. For though I would allow that the *pædagogus*, who, above, 916, heard Jason saying, *οἶμαι γὰρ ὁμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' εἶσθαι σὺν κασιγνήτοις ἔτι*, might here make such a reply to *Medea*, I cannot understand the meaning of the *καὶ*, by which the pronoun *σὺ* is brought forward in so prominent a manner. Nor do I perceive in what way *Medea's* words, *ἄλλους κατὰ ξω πρόσθεν ἢ τάλαιν' ἐγώ* can be reconciled with this answer. Moreover, the word *κατὰ ξω*, which *Medea* uses ambiguously, not only confirms Porson's excellent emendation, but renders it absolutely necessary. I have therefore received it into the text, with other editors [*not* Klotz].

1017. This same consolation, common and trite as it is, is very frequently brought forward in the plays of Euripides. See Hippol. 848. Alc. 415 892. 931. Androm. 1037. Cicero, Tuscul. iii. 33, "*Consolatō ... usitata ... utpe prodest: non tibi hoc soli.*"

1030. This line, which we find also in Troad. 755, Valckenauer suspects to have been transferred from the Medea to the Troades: Hartung, to have been transferred from the Troades to the Medea. Neither of them is right;—for the sentence, considered in itself, is so plain and simple, and so well adapted to the characters and circumstances in both places, that I am inclined to think its omission in either of them would be a loss.

1051. On this use of the genitive in exclamations, see Matthiæ, Gr. Gr. § 371; and Reisig, in Conject. On the following words, τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί, which subjoin to the exclamation the cause that excited it, see Hermann on Viger, 702, and on Soph. Phil. 234. Matthiæ, Gr. § 544, where other examples may be found. Gr. 883 (710), § 489.

1053, seqq. The reading in all the editions of this play is: ὅτῳ δὲ μὴ θέμις παρῆναι τοῖς ἰμοῖσι θύμασιν, αὐτῷ μελήσει χεῖρα δ' οὐ διαφθερῶ. Hermann on Elmsley says: "It is sufficient to warn the reader, that the poet has used the figure Aposiopésis after θύμασιν, and then introduced an apodösis differently constructed. For whereas Medea's wish was, *quem nefas est adesse meo sacrificio, absit*, which she ought to have expressed by the imperative, *ἐκποδὼν ἔστω*, not by the future, which would be wholly without force, if used for the imperative; she speaks thus: *Quem nefas est adesse meo sacrificio . . . ipse viderit: facinus ego non reddam irritum*. She means Jason; but as she cannot bid him begone, she says, "What does it concern me, whether he be present or not? Let himself see to that. I will perpetrate what I have determined." I entirely agree with this explanation, except that for the common reading, θύμασιν, which originates in Ald., and is supported by Rom. C. alone, I have received δώμασιν, the reading of Lasc. Flor. A. all the Parisian MSS. Rom. A. B. three Florentine, Vict. Mag. The meaning is not much changed by the new reading. Medea says, *quem nefas est adesse meis ædibus*—for she has just entered her house, that she may there perpetrate the murder—*is ipse viderit: manum enim non molliam nec a cæde abstinero*. Matthiæ rightly reminds us, that every thing that is changed for the worse, may be said διαφθεῖρσθαι, quoting with Elmsley Æsch. Agam. 932, γνῶμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ. Cf. also Hecuba 598, ο δ' ἰσθλός ἰσθλός, οὐδὲ συμφορὰς ἔπο φύσιν διέφθειρ', ἀλλὰ χρηστός ἔστ' αἰε; And so in this passage, in which Medea still persists in her purpose, and has her hand armed, as it were, and nerved with daring, she may well say χεῖρα δ' οὐ διαφθερῶ, yet will I not *unperce* my hand¹. In Par. A. μαλακίῳ is written over; in Par. B. D. ἀμβλυνῶ, and χεῖρα is explained by ὀρμήν.

1058. Medea says: *My children living with me there (at Athens) will delight thee, my soul*. Hermann, thinking this inappropriate, proposed to read καὶ μὴ μεθ' ἡμῶν, ζῶντες εὐφρανοῦσί σε, the fact of their living, even though not with me, will delight thee (my soul). An elegant conjecture, but, in my opinion, unnecessary. "Medea," says Hermann, "had begged and obtained permission for her children, who were to have gone into exile with her, to remain at Corinth.

¹ In German: *doch meine Hand lass ich nicht kraftlos werden.*

Although, therefore, she had done this, not with the intention of their remaining at Athens, but in order to slay them; yet now, when hesitating about the perpetration of the murder, she cannot properly divert herself from her purpose, on the ground that her children are to dwell with her at Athens,—for they are not to go to Athens, unless she makes a petition the very opposite of her former one." I do not attach much weight to this argument. For after having murdered Crēusa by means of her children, she could never have thought of making a contrary request to Jason; but while thinking of her children living with her at Athens, she no doubt has some intention of carrying them off with her; which in fact she had already determined, 1045, ἀξω παῖδας ἐκ γαίης ἐμούς. And now that Crēusa is perhaps already dead, she can scarcely determine otherwise, if she wishes to save her children. Hermann goes on: "And next, supposing she does think she can carry off her children, she does not adduce an appropriate argument to refute this opinion, when she says immediately, οὗτοι πορ' ἴσται τοῦθ' ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῦς ἐμούς καθυβρίσαι. For this tallies with their remaining, not with their being carried away; since not even exile can be regarded as a wrong, if she is going of her own accord to carry them along with her into exile, after they have been exempted from the necessity of it." Neither do I approve of this explanation; for Medea, in using these words, is afraid lest her children, being carried to Athens, and there living in obscurity, as exiles in a strange land, and dependent on the bounty of others, should become a mockery and a laughing-stock to her enemies. But Rom. A. B. and, as a various reading, Havn., have εὐφρανοῦσί με, which I would have received, had not the other appeared more elegant, and better in accordance with the excited state of Medea.—ἐκεῖ gl. Par. A. ἐν Ἀθήναις.

1059. Rom. A. B. παρ' αὐτῇ. In A., however, *v* is written over. The dative is preferable here, says Elmsley, as παρὰ takes an accus. where *motion* is implied, a dative where *rest*. But the accus. is right. οἱ παρ' Αἰδὼν ἀλάστορες are avenging deities dwelling by the side of Orcus. Cf. Soph. El. 184, ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσειν. CEd. R. 184, ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ ματέρες, ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσιν. Trach. 635, πάγους Οἰας παραναυγάζοντες οἱ τε μέσσαν Μηλίδα πὰρ λίμναν, and Eurip. Hel. 490, τίς ἐστι Ζηνὸς ὄνομ' ἔχων ἀνηρ Νείλου παρ' ὄχθας, where see Hermann's note.

1062. See the Preface.

1065. Rom. A. B. Flor. 10, 15. Havn. ἐν πέπλοις δέ, which may perhaps be defended, if we suppose that Medea, after the words καὶ δὴ πῖ κρατὶ στήφανος, suspended her voice for a while, in deep thought, so as entirely to oppose the sentence which follows to what had gone before.

1067, seqq. The words are thus connected: ἀλλὰ παῖδας προσ-εἰπεῖν βούλομαι, εἰμι γὰρ δὴ τλημονεστάτην ὁδόν, κτλ. I have therefore put a stop after ἀλλά. [Gr. 1455, b. § 786, Obs. 3.]

1071. φιλτατον δέ μοι στόμα. Thus Ald. and old edd. But Lasc. Cotton. Rom. A. B. Flor. 10—15. Havn. κάρα, which, with Porson, I have received. Elmsley preferred the other reading; he says: *While thus saying, she kisses her children.* Though possible in itself,

this does not seem so certain, or so necessary, as force us to set aside the reading of the better MSS. Beck was wrong in wishing to read $\phi\alpha\rho\alpha\rho\acute{o}\nu$ $\tau\epsilon$. See note on 21, and Herm. on Soph. Ajax, 341. This passage is thus paraphrased by Ennius ap. Nonius Marcellus v. *Cette*: *Salote optuma corpora, cette [= cedite] manus vestras measque accipite.*

1073. $\delta\alpha\lambda\lambda'$ $\kappa\alpha\iota$ must here be differently understood from 1068. It here refers to Orcus.

1078. Very many ancient writers record this sentiment. See Elmsley's learned note. We are content to cite here the words of Eustratius on Arist. Eth. vi. :—"Medea, too, knowing from reason that what she was about to do was wicked, nevertheless, overpowered by the impulse of anger, did what reason demonstrated to be wicked." And who does not remember Medea's speech in Ovid, Metam. vii. 20! *Video meliora, proboque, Deteriora sequor.*

1081, sqq. The argument and connexion of this Chorus are admirably explained by the Scholiast, whose annotation I subjoin entire, for the sake of greater brevity in explaining individual passages :—
'Often have I reflected within myself, and plunged into subtle reasonings, struggling with myself, and enquiring whether it be possible for the female sex also to examine into the affairs of life, and to know what is morally right for mankind, and what is not. And, on reflexion, I have found that women have their share of wisdom and of understanding in human affairs;—not all, but a few,—one of whom I happen to be; and I reckon that those who are without children are happier by far than those who have children. Those, therefore, who are exempt from the cares incident to a family, know not whether children are a source of happiness or of grief; whilst those who are involved in the cares of a family, lead a life of constant anxiety; in the first place, how they are to bring up their children properly; and next, how they shall bequeath to them a sufficiency of wealth; and, thirdly, because they know not, whether the children they are to leave it to, will turn out well or ill. In this way they are in trouble their whole life long; for it is not easy to know a man's character, inasmuch as we frequently find out of a sudden, that those whom we thought good, are worthless. But there is one crowning evil of all evils, which I wish to declare to all men. For, supposing they possess a competency for their children, and that their children have grown up to the full vigour of life, and that they have turned out excellent moral characters; and supposing that, things being in this position, the Deity should cut them off prematurely, before they have enjoyed these advantages, what good is there, in addition to the rest of human ills, in praying to the gods for children, who are palpably a source of grief!'

1087. Ald. rell. $\pi\alpha\upsilon\rho\omicron\nu$ $\delta\eta$ $\gamma\acute{\epsilon}\nu\omicron\varsigma$. Lasc. Par. A. B. D. Rom. A. B. Flor. 10. Havn. $\pi\alpha\upsilon\rho\omicron\nu$ $\delta\epsilon$ $\delta\eta$ $\gamma\acute{\epsilon}\nu\omicron\varsigma$ —both against the metre. Musgrave conjectured $\pi\alpha\upsilon\rho\omicron\nu$ $\tau\acute{o}\delta\epsilon$ $\delta\eta$, received by Brunck, Matth. and others. The Dindorfs and Porson $\pi\alpha\upsilon\rho\omicron\nu$ $\gamma\alpha\rho$ $\delta\eta$ $\gamma\acute{\epsilon}\nu\omicron\varsigma$, approved by Hermann, against Elmsley, who prefers a somewhat bolder conjecture. I think I have corrected the passage more easily, and more nearly in accordance with the MSS. by reading $\pi\alpha\upsilon\rho\omicron\nu$ δ' $\eta\delta\eta$, $\kappa\tau\lambda$.

1094. οἱ μὲν γ' ἄτεκνοι—I have given, with Porson, from Reiske's correction. Edd. and MSS. οἱ μὲν τ' ἄτεκνοι, an elision, as Porson rightly says, not to be borne. The Chorus introduces this sentiment, which contains the cause of the preceding one, more modestly by γέ, *certe quidam*.

1101. The latest editors, from Brunck's conjecture, read ὅπως θρέψουσι καλῶς. The MSS. and edd. vett. unanimously θρέψασι, which the Scholiast also recognizes. Hermann thus defends and explains this, on the part. ἄν, Opuscul. vol. iv. p. 128: "*They are anxious how they ought to educate their children, and from what source they shall leave them the means of life*. Neither θρέψουσι nor λίπωσι would have been correct; not θρέψουσι, because the education of children is a doubtful matter, and requiring much and frequent deliberation; not λίπωσι, because there is no doubt about the bequeathing of the means, but about the source whence they are to be procured."

1107. καὶ δὴ γὰρ . . . εὔρον, *supposing now that they have got them*. Cf. supra, v. 380. Gr. 1459, 3.

1110. With Porson I have written φροῦδος ἐς "Αἶδαν, because, in legitimate systems, in the tragic poets, a dactyl does not usually precede an anapest. in the same dipodium. See Hermann, El. Doctr. Metr. 378. 8. Epitom. § 369. Elmsley ἐς "Αἶδην. Vulgo ἐς "Αἶδαν.

1121. Hartung thinks, that this line has arisen from the imitation of a kindred passage, 1294. "For," says he, "the messenger's exhortation Μῆδεα, φεύγε φεύγε, κτλ., without any prelude, is much more suitable to the circumstances." This is not the case; for the commencement of the speech, such as we had also 271, in which he puts the cause of the exhortation before the exhortation itself, is in the highest degree suitable to this alarmed and breathless messenger. The explanation of the following words is much more difficult: μήτε ναῖαν λιποῦσ' ἀπήνην μήτ' ὄχον πιδοσσιβῆ. Hermann says: "If the passage is not corrupt, it would seem that the messenger speaks hyperbolically: *Fuge nec navi ullā nec currurelicto, quo ne quis te persequi possit*." Pflugk explains it thus: *Neque navem tu neque currum sperne, sed quavis effugiendi occasione utere*. I think the messenger means this: *Neque navem neque currum linque; i. e.* when you have found a ship or a chariot to escape in, do not quit it, nor loiter any where, but flee without stopping, and without delay. Æsch. Agam. 1054, πείθου λιποῦσα τόνδ' ἀμαξήρη θρόνον.

1133. Elmsley thinks, that σπέρχου here means ὀργίζου, rather than σπεῦδε. I do not agree with him; for the foregoing words of the messenger betray, not anger, but only wonder and astonishment. Besides, it would be absurd for Medea to say, *ne irascere*, when what she adds, δις τόσον γὰρ ἂν τέρψεας ἡμᾶς, εἰ τεθνᾷσι παγκάκως, so far from soothing, would only the more exasperate the man.—μή σπέρχου is *do not be in a hurry*.

1137. Elmsley, παρήλθε for εἰσῆλθε. He is wrong, for these words differ somewhat, though not much. Παρήλθε means *advenit*, and expresses nothing but an approach to or arrival at a place; εἰσῆλθε, *ingressus est*, indicates that a person has not only arrived at, but entered into, a place. So in Hippol. 108, in the example which Elmsley has cited, Hippolytus says to his comrades, χωρεῖτ' ὁπαδοί.

καὶ παρελθόντες εἰσὼν μέλειθε, i. e. *adite, socii, et qui jam domum ad-
venistis, curate domos.* In the present passage it signifies, not *entrance*
into, but only *arrival at*; which appears also from 1142, where the
same messenger says, ἐγὼ δὲ καὶ τὸς ἡδονῆς ὑπο στέγας γυναικῶν
σὺν τέκνοις ἄμ' εἰσόμεν. So the children have now at length entered
into Creusa's house, and he has followed them in.

1143. στέγας γυναικῶν, the apartments of the workwomen, with
whom Glauco was, overlooking their work; and *I too*, says he, in
great joy, entered with thy children. Schol.

1144. ἦν γὰρ . . . θεωροῦμεν, *quam nunc colimus ac reuerentur.*
Orestes says of Pylades, in Eur. Elec. 84, μόνος δ' Ὀρέστην τόνδ' ἰθαύ-
μαζεις φίλων. Ibid. 519, μολὼν δ' ἰθαύμας ἄθλιον τύμβον πατρός.

1151. οὐ μὴ δυσμενὲς εἶσαί φλοις οὐ μὴ, with the future, ought
to be combined with an interrogation; οὐ serves for the interroga-
tion, μὴ gives a negative notion to the verb. Gr. 797. Hence, it is
evident why οὐ μὴ with the second pers. fut. has the force of *pro-
hibiting*. For οὐ, with the future, expresses wonder, whether a thing
is not about to happen. Hermann, in his note on this passage, enters
minutely into the use and meaning of this construction.

1156. οὐκ ἡνέσχετο, *did not (= could not) contain herself.*

1157. Elmsley cleverly remarks: "One cannot help wondering that
Euripides did not write πατέρα σὺν τέκνοις σίθεν, τέκνα καὶ πόσιν σί-
θεν, or something of that kind, rather than πατέρα καὶ παίδας σίθεν."

1169, sqq. Hermann joins the words thus:—μόλις φθάνει ἱμπε-
σοῦσα μὴ χαμαὶ πτεῖν, she had scarcely fallen upon the couch,
when she was in such a state that, had she not fallen on the couch,
she must have fallen on the ground.

1172. Πανὸς ὄργας. To Pan were attributed Panic terrors, i. e. the
cause of sudden alarms and tumults. Schol. Cf. Hippol. 140. Rhea.
36, and Schol.

1173. I have written διὰ στόμα from Flor. A. 10. 15. Rom. A. B.
Havn. Cotton and Musgrave, Porson and Elmsley have now done the
same. Matthiae, the Dindorfs, and Pflugk, however, have restored
κατὰ στόμα, the reading of Ald. rell. Rom. C. Flor. 2. διαστόμα,
Lasc.—πρίν with the indic. means "*doneo tandem*,—until at length."
Cf. Iph. Aul. 489. Hec. 132, &c.

1174. ὁμμάτων τ' ἀπὸ κόρας στρέφουσιν = κόρας ἀποστρέφουσιν.
In like manner, below, 1283, ἐν φίλοις χεῖρα βαλεῖν τέκνοις for φίλοις
τέκνοις χεῖρα ἑμβαλεῖν.

1176. Hesychius, alluding doubtless to some single passages, de-
fines ὀλογγή, *the voice of women, which they utter when praying in
the temples.* Pflugk, relying on this interpretation, renders ὀλογγῆς
ἀντιμολπον, *lamentationem contrarium sonantem festo ululatu.* But
what can be the meaning of this *festive outcry*, in contrariety to which
the old woman now exclaims and laments! Thinking that Medea
was terror-struck by Pan, or some other of the gods, the old woman
shrieked aloud, turning perhaps to the gods, and invoking them. An old
gloss explains it not amiss, ἀνωλόυζε, ἀντὶ τοῦ ἡῤῥατο, μετ' εὐχῆς
ἰβήσιν = *cried aloud with prayers.* This shrieking, so far from
expressing the lamentations of grief, expressed nothing but terror,
excited by the sight of Creusa. But when she saw her mistress be-

traying most evident signs of deadly madness, then ἀντίμολον ἦκεν δολογῆς μέγαν κωκυτόν, *she uttered a loud lamentation, which sounded far differently from her former ejaculation.*

1181. The MSS. κῶλον ἐκπλήθρον δρόμου. From the conjecture of Reiske and Tyrwhitt, with other editors, I have given ἐκπλήθρου, and in the next line with Musgrave and Porson, ἀν' ἤπειτο. The space of time is defined by this comparison.—βαδιστῆς ἀνίλεων κῶλον is *cursor ex cursu pedem retrahens.*

1209. γέροντα τύμβον, *vetus sepulcrum*, as says Plautus, Pseudol. i. 4—19. They call old men *tombs*, because they are not far from the grave. *Schol.* Cf. Heracl. 166, where it is said of Ioläus: ἡ κακὸν λόγον ἐτήσει πρὸς ἀστών εἰ γέροντος οὐνεκα τύμβου, τὸ μὴδὲν ὄντος, εἰς ἀντλὸν ἐμβήσει πόδα. The women in Aristoph. *Lysist.* 372, address the Chorus of old men as ὦ τύμβε.

1218. I have received Valckenaer's very elegant and easy conjecture, ἀπίσθη. The edd. and MSS. ἀπίστη, which, however, is not altogether unsuitable: *At length, however, he ill-fated lady desisted from the struggle, and yielded up her life.*

1221. ποθεινὴ δακρύοισι συμφορὰ. "As what is most appropriate to a living subject, is pleasing and acceptable to that subject, and is sought after by it; so, whatever is most appropriate to things inanimate, as fuel to fire, is metaphorically said to be desired thereby. Eur. *Hel.* 196, sq., Ἰλίου κατασκαφάν, πυρὶ μέλουνσαν δαίρ. Iph. T. 629, κατολοφύρομαι σε τὸν χερνίβων ρανίσι μελόμνον αἵμακταῖς. Thus what is most likely to cause tears to flow may be said δακρύοις μέλειν ποθεινὸν (εἶναι)." *Matth.*

1222. The meaning is: *Let your affairs be now dismissed from my discourse, I will speak of them no longer.* Orest. 547, ἀπειθήτω δὴ τοῖς λόγοισιν ἐκποδὼν τὸ γῆρας ἡμῖν τὸ σόν.

1227. Flor. A. 2. 10. 15. Vict. three Roman. Havn. Lasc. *ζημίαν*. This reading of the better MSS., as not less appropriate than the common reading *μωρίαν*, I have not hesitated to prefer to the common-place sentiment, not very seasonably here introduced by the messenger; although, perhaps, it seems a gloss upon the other, doubtless more elegant, reading. The choice is difficult. On the pron. *τούτους*, in the next line, see *Matthiæ*, Gr. § 472. 2.

1231, sqq. There is something remarkable in these lines; inasmuch as the interlocations of the Chorus usually consist of two, or three, or, at most, four lines. I only remember one instance besides this, in which the Chorus occupies five lines. *Androm.* 820.

1234, sqq. εἰς Ἀΐδου πύλας. Lasc. Par. A. Rom. A. B. Flor. 10. 15. Havn., which Porson has received, with Brunck. Edd. vet. Flor. A. Rom. C. Flor. 2. Vict. X. II. v. 877. εἰς Ἀΐ. δόμον, which Elmsley has recalled, because he does not remember to have read Ἀΐ. πύλας in the tragedians. Later editors have followed him. Regarding Elmsley's reason as hardly just or sufficient, that what is often read is in all cases to be introduced, or that what is not found elsewhere is incontinently to be banished and changed, I have without hesitation restored the reading of the better MSS., as most appropriate in this passage, in which the Chorus is speaking of Cretisa as now dying, or but just dead. She might very rightly be said to be

entering the gates of Hades, just as Hippolytus, 1447, says, *δλωλα, καὶ δὴ νερίτρων ὁρῶ πύλας*, and Venus of Hippolytus, 56, *οὐ γὰρ οἷδ' ἀνεωγμένας πύλας* *Ἄιδου, φάος δὲ λοίσθιον βλέπων τόδε*.

1236. When Elmsley, in the words *δίδοται τοῦργον ὡς τάχιστα μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν ἀγούσαν ἐκδούναί τέκνα*, κτλ., would have *κτανούσῃ* changed into *κτανούσαν*, he does not seem to have remembered that very frequent union of the accus. with the dat., which he often mentions in reference to this very play. We have here two constructions combined in one sentence, a liberty in which, it is well known, the Greek writers not seldom indulged. By correcting these, we destroy the beauty of the Greek language. For though it is correct to say *δίδοται μοι τῇσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν ἀγούσαν ἐκδούναί τέκνα*, what was there to hinder Euripides from combining with that dative another participle, related not less to the dat. *μοι*, than to the infin. *ἀφορμᾶσθαι*? In fact, it matters not, whether the case of the partic., which contains the apposition, be accommodated to the foregoing pronoun, or to the following infinitive. This combination of two cases, however, seems, at all events, not to have been every where carelessly admitted, but to have depended upon some fixed principle; though I do not deny that, in the very frequent use of this construction, that principle was sometimes lost sight of. For writers pass from the dat. to the accus. where a verb or adjective goes before, which may govern both a dat. and an accus., so that this transition is nothing else than a kind of variety of expression, whereby in the same sentence they use both constructions. Other passages, in which they pass from one case to the other, we may explain by supposing that the writers admitted this variation, having in view, not so much the strict grammatical construction, as the sense of the passage. To this explanation we may refer, Eurip. *Bacchæ*, 1036, εἰρ., ἴθ', ὦ Βάκχε, *θηραγρέτῃ Βακχᾶν γελῶντι προσώπῳ περιβάλλε βρόχον, ἐπὶ θανάσιμον ἀγέλαν πιδόντα τὰν Μαινάδων*. The accus. here depends on what is concealed in the words *περίβαλε βρόχον*, that is, *ἄλισκε*. *Æsch. Choëph.* 410, *πέπαλται δ' αὐτὲ μοι φίλον κίαρ τόνδε κλύουσας ὀκτον*. See Hermann on Viger, 762. *Soph. Elec.* 480, *ὑπαστι μοι θράσος ἀδυνόων κλύουσας ἀρτίως ὀνειράτων*. Here are a few other examples, the explanation of which we may leave to learners, for whom these notes were written. *Eur. Med.* 58, *ἱμερός μ' ὑπῆλθε γῆ τε κούραν ῶ λίξαι μολούσῃ δεῦρο δεσποίνης τύχας*. *Iph. Aul.* 491, *ἄλλως τί μ' ἔλιος τῆς τάλαιπώρου κόρης ἐσηλθε, συγγίνειαν ἐννοουμένην*. *Med.* 886, *ἡ γῆρην μετεῖναι τῶνδε τῶν βουλευμάτων, καὶ συμπεραίνειν καὶ παρεστάναι λίχει νόμφην τε κηδεύουσας ἡδεσθαι σίθεν*. Cf. *Med.* 659. 743. 814. *Elect.* 1250, *οὐ γὰρ ἔστι σοι πόλιν τήνδ' ἐμβατεύειν, μητέρα κτείναντα σὴν*. *Soph.* *Elect.* 958, *ἡ πάρεστι μὲν στίνειν, πλούτου πατροφὸν κτήσιν ἐστρημένην, πάρεστι δ' ἀλγεῖν, εἰς τοσόνδε τοῦ χρόνου ἄλεκτρα γηράσκουσας ἀνυμνιά τε*. *Ed. Tyr.* 350, *ἐννέπω σε τῷ κηρύγματι, ᾧπερ προεῖπας, ἐμμένειν, κάθ' ἡμέρας τῆς νῦν προσανδᾶν μήτε τοῦδε, μήτ' ἐμὲ, ὥς ἀντὶ γῆς τῇσδ' ἀνοσίφω μιάστορι*—where see Hermann.

1243. “Elmsley thinks *μή* should be changed into *μή οὐ*, that it may

be brought into agreement with other examples. There is no doubt that *μή* *οὐ* might have been used; but had Euripides so written, the sense would have been: *quid cunctamur, quo minus dirum illud et necessarium malum ne faciamus?* By omitting *οὐ*, he has used a much stronger expression:—*quid cunctamur, ut illud malum ne faciamus?* Why do I delay, as though I were not going to do what ought to be done! This difference I have discussed on Viger, 800. So far, then, from *μή* *οὐ* being restored, *μή* without *οὐ* is far preferable. *Hermann.*

1245. βαλβίβα λυπηρὰν βίον. The Scholiast interprets ἀρχὴν δυστυχούς βίον. Cf. Herm. on Soph. Antig. 131.

1249. And then bewail thyself—; for even though thou kill them, they undoubtedly were dear, but I am a wretched woman.

1250. γέ is put in the same way, where we should expect μέν, in Iph. Aul. 747, where the reading of all the MSS., ὅμως δὲ σὺν Κάλχαντι τῷ θυηπόλῳ, τὸ τῆς θεοῦ φίλον γ', ἐμοὶ δ' οὐκ εὐτυχίς, ἐξιστορήσων ἐμὴ μόχθον Ἑλλάδος, seems improperly to have been changed by Hermann to τὸ τῆς θεοῦ μέν φίλον, ἐμοὶ δ' οὐκ εὐτυχίς, κτλ. Our passage quite supports the other.

1251, sqq. On Medea withdrawing to execute what, though she had often threatened, the Chorus had not yet believed that she would perform, struck with fear and horror, they implored the Sun, her grandfather, not to suffer so dreadful a crime to be perpetrated by the infuriated woman. The verses are dochmiacs, an appropriate measure to express so excited a state of mind. The opening of this canticle has been paraphrased by Ennius ap. Probum, on Virgil, Ecl. vi. 31, "*Jupiter, tuque adeo, summe Sol, res omnes qui inspicis, Quisque lumine tuo maria, cœlum, ac terras continas, Inspice hoc facinus; priusquam fiat, prohibeas scelus.*"

1256, sqq. The words θεῶν δ' αἵματι πίπτειν φόβος ἢ ἀνέρων, which I have exhibited as they appear in the edd., afford this tolerable sense: *Deorum autem generi—meaning Medea's children, who were descended from the Sun—metuendum est, ne interficiantur ab mortalibus; that is, they are in danger of death, and that death, imminent as it is, and almost at hand, is to be dreaded.* For their mother, having gone into the house, was now preparing and threatening death for the children. The metre, however, shows plainly that the passage is corrupt.

1260. By τέλειαν Ἐρινύν the Chorus means Medea's evil genius, not Medea herself. *Schol.*

1267. φόνος ἀμείβεσθαι—*caedes eade permutatur*, is the common interpretation, but I doubt whether it can be borne.

1268. These words, somewhat difficult to be understood, are differently explained by different commentators. This seems to me their proper order: *ὁμογενὴ γὰρ μύσματα ἐπὶ γαῖαν χαλεπὰ βοροῖς (ἔσσι), πίπτοντα θεόθεν ἐπὶ δόμοις ἄχῃ ξυνοδὰ αὐτοφόνους, i.e. the pollutions of kindred blood spilt upon the ground are a heavy burthen upon mortals, forasmuch as they are sent by the gods upon parricidal houses as appropriate visitations.* For whereas *ὁμογενὴ μύσματα*, in this passage, are *pollutions contracted from the bloodshed of kindred*, and signify almost the same as αἵμα or αἵματα, I have not hesitated to join ἐπὶ γαῖαν with these two words, which Pflugk has already
Med. of Eurip.

warranted. If, however, this seems too harsh and bold, I have no objection to joining *ἐπὶ γαίαν* with *πίνοντα*, so that the participle may relate both to *ἐπὶ γαίαν* and *ἐπὶ δόμοις*.

1271. We must suppose that Medea is murdering her children behind the scenes, whence their cries are now heard by the Chorus. It was not customary in Greek tragedies to represent deaths or murders, or other more difficult transformations, on the stage. They avoided such performances, partly, as disgusting to behold, and partly, as difficult to represent. They were therefore done behind the scenes, and then reported to the spectators by messengers; as above, 1136, sqq. Cf. Hor. A. P. 182, sqq. Lest, however, we should think the Greeks were too delicate, this same Euripides does not shrink from showing the spectators the head of Pentheus, cut off by his mother.

1275. *παρέλθω δόμους*. To these words, unstopped in the old edd., Elmsley, with Musgrave, wished a note of interrogation to be added, as such a deliberative subjunctive, which seems to have the force of exhorting, in first pers. sing. has *φίε* before it. Hermann, however, on the part. *ἀν*, ii. 4, has shown that this subjunctive without the interrogation, though rare, is not without example, and has approved Heracl. 558, sqq., *σοφῶς κελεύεις. μὴ τρέσῃς μιάσματος τοῦμοῦ μετασχεῖν. ἀλλ' ἐλευθέρως θάνω*. And Elmsley himself on this passage contends that the words are rightly read in our edition without the interrogation.

1278. *We are now near the toils of the sword*. Herc. Fur. 728, *ὦ γίγοντες, ἐς καλὸν στείχει, βρόχοισι δ' ἀρκῶν γενήσεται ξιφηφόροις, τοὺς πέλας δοκῶν κτενεῖν*, where, according to Pierson's conjecture, *δεδήσεται* should be read for *γενήσεται*.

1282, sqq. Euripides has here followed diverse authorities about Ino. For, to omit the common story in Apollod. i. 9, 2; Ovid, Metam. iv. 416, sqq., the other story, which the same Apollodorus relates, iii. 4, 2, is different. For in this passage our poet makes both children murdered by their mother. Cf. Valck. Diatrib. c. xvii. 180. *Pflugk*. The Scholiast, who also observes the change, relates the story.

1290. *What horrors, then, can ever hereafter be perpetrated?* As if, after Medea's murdering her own children, nothing could ever again happen deserving the name of terrible. The Chorus speaks thus to denote the magnitude and atrocity of the crime.

1296. *δεῖ γάρ νιν ἥτοι γῆς σφε κρυφθῆναι κάτω*. For similar instances of the repeated pronoun, see Soph. Œd. R. 246, sqq., *κατεύχομαι δὲ τὸν δεδρακότεν, εἴτε τις εἰς ὧν λήθηθεν, εἴτε πλειόνων μίτρα, κατὸν κακῶς νιν ἄμωρον ἐκτρίψαι βίον*. Trach. 287, *αὐτὸν δ' ἐκείνον, εὐδ' ἂν ἀγνὰ θύματα ῥίξῃ πατρίψῃ Ζηνὶ τῆς ἀλώσεως, φρόνῃ νιν ὡς ἤξοντα*. In both places *νιν* seems to be added on account of the interruption of the sense, as also the Latins repeat the pron. Cic. de Fin. iii. 11, *Scire cupimus illa, quæ oculis nobis sunt:—quibus de causis ea versantur in caelo*. Cluent. 24, 66, *statim se ad hominis agentis audacis . . . Stajeni familiaritatem se applicavit*. Possibly, also, the pronoun may be repeated for the sake of emphasis, in the same way as many other words are repeated; a style of speech which

evidently does not belong to the grammatical structure of the words, but depends rather upon rhetorical considerations. Our present passage, however, differs somewhat from other passages of this kind ; for in it the pronoun, in itself unnecessary, seems, through some carelessness, or, if you like it better, for the sake of perspicuity, to have been repeated at κρυφθῆναι, so that νῖν ought properly to be joined with δέ, σφέ with κρυφθῆναι. The poet spoke thus for perspicuity. Cf. Æsch. Septem adv. Theb. 1037, τάφον γὰρ αὐτῷ καὶ κατασκαφᾷ ἐγὼ, γυνή περ οὔσα, τῷδε μηχανήσομαι. See also Hermann on Soph. Phil. 315. This is the meaning of the whole passage : *She must either be concealed in the earth, or fly up into the lofty æther, if she would escape paying the penalty of her guilt to the royal family ;* which is evidently here expressed, as if, inverting the sense, he had said, *Assuredly she shall pay the penalty, unless she discover some novel mode of escape.*

1304, sqq. There is clearly nothing omitted, as some interpreters have thought, who understand αὐτοὺς after δράσωσι. All will go right, if we interpret thus : *I have come to save the life of my children, lest my relations should attempt somewhat, to avenge the murder perpetrated by their mother.* With Porson and Elmsley, I have written ἐκώσω, the reading of Lasc. Rom. A. B. Mag. Flor. 1, 2. Vict. and several MSS. ap. Musgrave. Vulgò ἐκώσωσι, and thus Ald. rell. Rom. C. Flor. A. 10. Havn.

1309. σέθεν must be referred to παῖδες. Elmsley has pointed out a similar collocation of words in Suppl. 133, τῷ δ' ἐξέδωκες παῖδας Ἀργείων σίθιν ;

1314. The πρόσπολοι, whom Jason here addresses, are those attendants with whom he always came on the stage. See 820.

1315, sqq. ὡς ἴδε διπλοῦν κακόν, τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ. These words I understand, as though Jason, in saying διπλοῦν κακόν, had in his mind his murdered children, and Medea their murderer. This is clearly shown by μὲν and δὲ dividing διπλοῦν κακόν into two parts. But Jason, while wishing to say something of this kind : τοὺς μὲν θανόντας, τὴν δὲ τὴν ἀποκτείνασαν, ἣν τίσωμαι, hurried away by his rapidity of utterance, and forgetting the commencement of his speech, omits what we properly expect should follow, and, in his excited state of mind, changing the form of speech, forthwith flies off to the punishment of Medea, which he is now meditating as of primary importance. This mode of expression is of those which are to be explained, not so much according to grammatical rules, as from the state and condition of the speaker, which they are wont most vividly to represent and describe. The various readings of this line are worthy of remark. Lasc. Ald. rell. Rom. C. Flor. 10, 15, τίσωμαι δίκην, which Elmsley supports. τίσωμαι φόνῳ, Flor. A. Par. A. B. D. Rom. A. (cum glossâ γρ. δίκην) B. Flor. 2. Havn. φόνῳ and φόνον Burn.

1317, sqq. Scholiast : She says these words standing upon the top of a tower. And a little lower down : *Medea is seen aloft, borne in a chariot drawn by dragons, and carrying off the corpses of her children.* It may be doubted whether this representation was effected by the

well-known μηχανή, or in some other way, perhaps by the *exostra*. Assuredly I should never here have thought of the *encyclopedia*, which occurs to Pflugk's mind.

1320. χειρὶ δ' οὐ ψεύσεις ποτέ—alluding to Jason's last words, ἤν δὲ ρίσσμαι φόνῳ, which Medea had heard.

1323. ὁ μέγιστον ἐχθίστη γόναι. Matthiæ, Gr. § 461, has cited other instances of the double superlative; as also Monk on Hippel. 487. Cf. Soph. Phil. 631, τῆς πλείστον ἐχθίστης ἐμοὶ ἐχθίνης.

1331. Ἑλλην' ἐς οἶκον. It will be useful to examine what Hermann has said on these adjectives and their use, on Iph. Taur. 334.

1361. καὶ τὴ γὰρ λυπεῖ, *et tu vel ipsa doles*. Cf. Hermann on Viger, 827.

1364. In altercations of this kind they reply in the same form of speech as the other has used. Cf. 1370, sqq. Soph. Œd. R. 547, sqq.

1367. JN. λέγεις οὕνεκα. καὶ is intensive, and belongs to the whole sentence: *And did you really resolve to slay your children on account of my marriage?* Cf. Orest. 1331, ἡ τοῦδ' ἕκαστ' ἐκαὶ βοῇ κατὰ στήγας;

1371. Editors and most codices have οἱδ' εἰσίν, οἶμοι, σὺ κάρη μάλιστα. The exclamation οἶμοι is very frigid, being foreign to the character of the speaker, whom the whole sense shows, not as lamenting, but as enraged at Medea's answer. Tyrwhitt conjectured οἶμαι, which Brunck has admitted; but even this, though very often introduced in the middle of sentences by Euripides, I should not say was very apt. Something stronger seems here to be required. Rom. A. B. Havn., excellent *libri*, have ὧμοι, whence, changing only the accent, I have written ὧμοί. Soph. Œd. R. 828, ἀρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἀνθρώπων ἐπ' ἀνδρὶ τῷδ' ἀν' ὁρβοίῃ λόγων; Eur. Alc. 64, Apollo to Orcus: ἡ μὲν σὺ παύσει καί περ ὧμός ἐν ἄγαν. Whilst writing this note, I have discovered that this emendation had already been made by Burges, and received by Brissotade. Matthiæ says not a word about it.

1379. Medea's next words show that the burial place was outside the walls of Corinth. Livy xxxii. 23, *Promontorium est adversus Sicyonem, Junonis vocant, Acream, in altum excurrent: trajectory inde Corinthum, septem millia ferme passuum*. Creon's kingdom did not extend as far. *Elmsley*.

1387. On the possessive pronoun, added to the partic. passive, see Matthiæ, Gr. Gr. § 424. Let us hear the Scholiast on the subject: "Jason is reported to have met with the following death. As he was sleeping under the Argo, decayed through lapse of time, a portion of the vessel fell upon his head, and crushed him." She therefore says Ἀργοῦς λειψάνῳ, instead of μίρατι τῇς Ἀργοῦς.

1388. τῶν ἐμῶν γάμων ἱδὼν—I have written from Laec. Rom. A. B. C. Flor. 2. 10. 15. Havn. Flor. A. leaves out the whole line.

1395. Elmsley has well proved that γὰρ, which Brunck cancelled on the authority of Par. A., is neither useless nor badly placed. For, on Medea saying σταίχῃ πρὸς οἴκους καὶ θάπτ' ἄλογον, he not

only answers that he will go, but adds that he will go, bereft of both his sons. And as he wished to put this prominently forward, and to throw it in with some force, he used this particle, legitimate in answers of the kind, which affirm with a certain addition or limitation; the particle being usually placed after the first word. Cf. Alcest. 376, where, on Alcestes saying, *ἐπὶ τοῖσδε παῖδας χιρὸς ἐξ ἐμῆς δέχου*, Admetus replies, *δέχομαι, φίλον γε δῶρον ἐκ φίλης χερὸς*. Cf. 1397, 1398. Matthiæ, Gr. § 602. Hermann on Soph. Œd. Col. 476.

1399. Matthiæ says that two constructions are here confounded,—*χρῆζω φίλιου στόματος*, and *χρῆζω φίλιον στόμα προφπνύσασθαι*, as in Hel. 675, *ρίνων χρῆζονσα προσθεῖναι πόνων*. I do not agree with him. I think we ought rather to explain the construction by supposing that the infin. was added by the poet, by a kind of epexe-gesis, that he might express himself more plainly and accurately. See note on 675.

1409. *ἐπιθοάζω*, which all the *libri* recognize, though it properly signifies *to hasten*, Pflugk here thinks to be metaphorically applied to violent grief. How this can be neither has Pflugk explained, nor do I perceive. If the verb is genuine, I would rather defend it by cancelling the stop placed in the editions after it, so as to join it more closely with what follows, in this sense: *et adpropere deos antestaturus*—i. e. *I turn to the gods, whom I call to witness against you*. The accus. *δαίμονας* belongs both to *μαρτυρόμενος* and to *ἐπιθοάζω*. I prefer this explanation to Pflugk's defence and the common reading. Blomfield's conjecture is worthy of mention, being approved by L. Dindorf, where, on Æsch. Choëph. 843, he proposed to write *ἐκποθεάζω*, citing Thucydides viii. 53, *Εὐμολπιδῶν μαρτυρομένων καὶ ἐπιθεαζόντων μὴ κατάγειν*.

1415, sqq. Four other plays of Euripides end with these same anapaests,—Alcestis, Andromache, Bacchæ, and Helena. On this conclusion, Hermann says at the end of the Bacchæ: "I do not remember ever to have read any explanation why Euripides has ended five plays with these same verses. We may suppose, as is usually the case in theatres, that when the actors' parts were ended, so great was the noise of the spectators rising and going away, that the words of the Chorus at the end of the Play could scarcely be heard. Hence very little care was bestowed on these verses."

APPENDIX.

LIST OF THE MORE DIFFICULT WORDS AND PHRASES.

35 ἀπολείπεσθαι	258 μεθορμίσασθαι	609 κρίνεσθαι
46 τρόχος, τροχός	282 παραμπέχειν	613 σύμβολα
64 μετίγωνν	295 ἐκδιδάσκειν	708 καρτερεῖν
68 πεισοί	ἐκδιδάσκεισθαι	892 παρίεσθαι
76 λείπεται	306 πλημμελές	910 παρεμπολᾶν
79 ἐξηντληκῆναι	372 εἶλιν	1012 κατηφεῖν
92 ταυρουμένη	459 ἀπειρηκώς	1016 κατιῖναι
94 κατασκευῆσαι	497 κεκρῶσθαι	1030 καταξαίνεσθαι
166 ἀπανάσθην	566 λύει	1119 ἡρεθισμένον

11 ἀνδάνουσα . . . πολιτῶν ὧν ἀφίκετο χθόνα. 44 συμβαλὼν ἔχθραν. 50 ἄγουσ' ἐρημίαν. 52 σοῦ μόνη. 60 ζηλῶ σε. 90 ἐρημώσας ἔχει. 106 ἀρχῆς ἐξαιρόμενον νίφος οἰμωγῆς. 122 ζῆν ἐπ' ἴσοισιν. 127 τὰ δ' ὑπερβάλλοντ' οὐδένα καιρὸν δύναται θνητοῖς. 137 ἐπεὶ μοι φίλον κέκρανται. 150 τᾶς ἀπλάστου κοίτας ἔρος. 164 αὐτοῖς μελάρθοις. 194 βίου τερπνὰς ἀκοάς. 211 ἀλμυρὰν πόντον κλῆδα. 216 τοῦς μὲν ὁμμάτων ἀπο, τοὺς δ' ἐν θυραίοις. 217 ἀφ' ἡσύχου ποδός. 278 ἐξιᾶσι πάντα κάλων. 284 πολλὰ τοῦδε δειμάτος. 334 οὐ πόνων κεκρήμεθα. 394 τόλμης εἴμι πρὸς τὸ καρτερόν. 416 γὰν ἐμὰν εὐκλειαν ἔχειν βιοτὰν στρέφουσι φᾶμαι. 524 ἀκροισι λαίφους κρασπίδοις ὑπεκδραμεῖν, κτλ. 526 πυργοῦν χάριν. 538 πρὸς ἰσχύος χάριν. 557 ἄμιλλαν πολύτεκνον. 660 καθαρὰν ἀνοίξαντα κλῆδα φρενῶν. 673 εὐνῆς ἄζυγες γαμηλίου. 744 τὸ σὸν τ' ἄραρε μᾶλλον. 760 ἐπίνοιαν σπεύδεις κατέχων. 773 μὴ πρὸς ἡδονὴν λόγους. 819 οἱ ἐν μίσῳ λόγοι. 847 φίλων πόμπιμος χώρα. 856 πόθεν τόλμαν; 861 ἀδακρυν μοῖραν φόνου. 872 διὰ λόγων ἀφικέσθαι. 887 παριστάναι λῆχει. 904 νεῖκος πατρός ἐξαιρουμένη. 916 τὰ πρῶτα τῆσδε γῆς. 995 μοίρας ὅσον παροίχει. 1010 δόξα εὐάγγελος. 1051 τῆς ἐμῆς κάκης τὸ καὶ προέσθαι, κτλ. 1081 διὰ μύθων μολεῖν. 1122 ναῖα ἀήνη. 1176 ἀντίμολπον ὀλολυγῆς κωκυτόν. 1181 ἀνίλεων κῶλον, κτλ. 1197 ὁμμάτων κατάστασις. 1209 γέρων τύμβος. 1221 ποθεινὴ δακρυόισι συμφορά. 1267 φόνος ἀμείβεται. 1278 ἀρεὺς ξίφος.

THE END.

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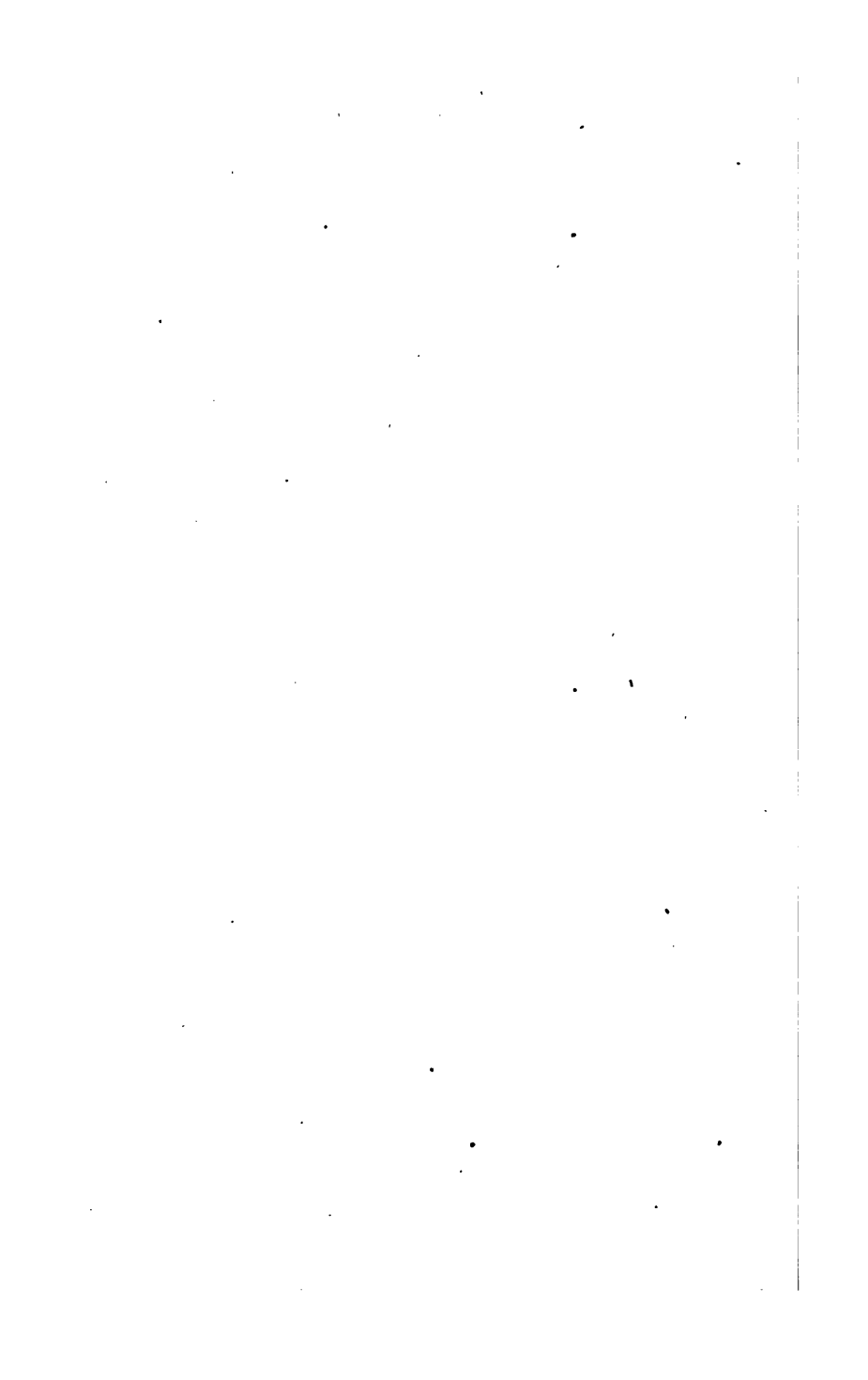
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